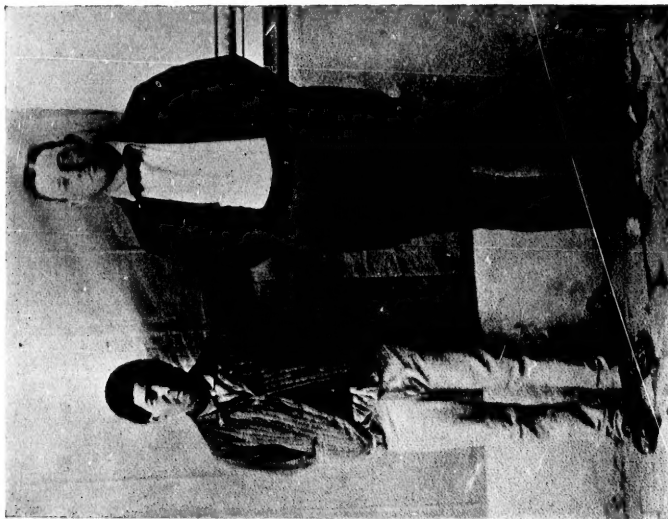




Native of Aguas Calientes Mexico (4 feet 8 inches high).

[See page 81.]



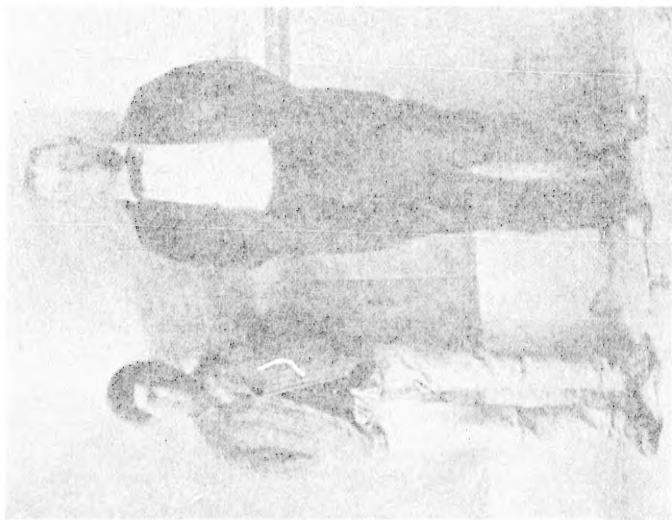
Half-breed Spanish Nana, and her full-grown grand-daughter
(3 feet 10½ inches high).

[See page 75.]

Half-breed Spanish Nana, and her full-grown grand-daughter
(3 feet 10½ inches high). [See page 75.]

Native of Aguas Calientes Mexico (4 feet 8 inches high).

[See page 81.]



Native of Agua Caliente Mexico - 4 feet 8 to 5 inches high

1897 1900 1901



Half breed Spanish Native of Jalisco 5 feet 10 to 11 inches high

1897 1900 1901

RT

HOW A RACE OF PYGMIES WAS FOUND

IN

NORTH AFRICA AND SPAIN

WITH COMMENTS OF PROFESSORS VIRCHOW, SAYCE, AND STARR.

AND

PAPERS ON OTHER SUBJECTS

BY

R. G. HALIBURTON

Q.C., D.C.L., Medallis of Ninth Congress of Orientalists (1891), F.R.G.S., Fellow of the Royal Society of Northern Antiquaries, Copenhagen; Fellow of American Association for the Advancement of Science; Cor. Mem. of Canadian Institute, the Geographical Society of Lisbon, and La Société Kédiviale de Géographie, Cairo, Egypt.

TORONTO

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"EXTRACTS FROM MR. HALIBURTON'S WRITINGS."⁽¹⁾

BY PROFESSOR VIRCHOW.

"THE DWARF RACES OF MOROCCO AND SPAIN.

"The writings which have come to my hand consist of a somewhat large number of shorter and longer communications, which in a somewhat varied manner, partially in chronological order, partially in the order of matter, give the testimonies obtained respecting the existence of dwarf races, or, as the writer says, of 'racial dwarfs,' in the Atlas country. A copious re-statement of these testimonies, which must have been of great value, since the writer had yet to combat with the unbelief of his countrymen, appears for the present unnecessary, since a large number of unexpected testimonies have come up to vouch for the correctness of his statements. Of course it was long before a kind of certainty had been acquired, for after the writer first learned through a man from Sus of the existence of 'a small people' in southern Morocco, it was almost ten [six ?] years before a European became convinced, through autopsy, that the question related not merely to a few scattered dwarfs, but to a whole tribe. Many a credible statement had already drawn attention to a desert district situated on the south side of the Great Atlas, between the Dra Valley and the Sahara, separated from Sus by the Lesser Atlas, and which is called by a peculiar name, 'Akka.' The people there were also called by that name long before Schweinfurth's attention had been drawn to the Akka on the Upper Nile. Here it may be added that, according to other statements, the western Akka belong to the tribe Ait Wakka. . . . The small Haritin are called Baraka, also Ulad Mebrok, while the name Nezeegan is said to be used only in connection with the dwarf tribe which inhabits the town Nezeeg, near Sus.

"Mr. Haliburton did not go into this region, which seems to be inaccessible on account of the turbulent character of its population. Mr. Harris, with Mr. Cunningham Graham, followed up the statements of the Scotch Mission (at Morocco City), and he succeeded in getting sight of fourteen dwarfs in Amzmiz. His report in The Morocco Times of 26th January, 1893, is reproduced in The Academy of 19th August, of the same year. Amzmiz is a town on the way to Mogador, only two days' journey distant from the capital. In the neighborhood is found the tomb of a saint, Mulai Ibrahim, to which the people resort from a distance. Here some explorers saw the small folk, men and women, who were bathing naked in the holy stream. It appears, however, that not a single European has entered the land of the dwarfs yet.

"The statements of all eye-witnesses as to the physical condition of these dwarfs agree. Their height is given as 4 ft. 6 in. from 4 ft. 2 in.; also 'not higher than four feet.' 'The women are the size of a little girl; men with beards, that of a small boy.' They have a peculiar reddish complexion 'like that of the Redskins of America'; quite different from that of the Moors, Arabs, blacks, etc., according

(1) Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte; Redigert von R. Virchow, Sitzung von 20 Juli, 1895.

to others of a 'mahogany color.' They are broad and muscular; their hair is 'crisp and curly,' 'short, woolly, like that of the blacks.' In appearance they are so much alike that it is difficult to distinguish one from the other. They speak the Shilhach language of southern Morocco (Schloh), but with clicks. According to one statement there are said to be more than 1,000 of them at the River Dora (or Didu); in other places 1,500, etc. As Leo Africanus calls Dra 'Dara,' the writer thinks that the Darae, or Gaetuli-Darae, who are said to have lived on the Steppes of the Great Atlas, and who were regarded as belonging to the Libyan race, may have been related to them.

"I pass over the statements respecting names of places and tribes, which nearly every witness has given somewhat differently. The fact that south, and to some extent on the heights of the Atlas a dwarf race is living, that has woolly hair and a reddish complexion, seems to be beyond doubt; and we must certainly give the credit of that discovery to Mr. Haliburton, who first proved the existence of these dwarfs.

"THE RUINS OF POUNT IN DRA VALLEY.

"A special interest is due to the discovery of these dwarfs through the manifold references which the writer has tried to harmonize with old Egyptian traditions, an endeavor in which no less an authority than Professor Sayce stands by him.

"Mr. Haliburton found that the old Egyptian god 'Didoo,' which Brugsch is said to have called a Nubi-Libyan Deity, must have originated south of the Atlas, where rivers and tribes bear the name (the River Dið, or Didan, Ait Didi, Ait Hedidoo, Ait Doodoon, Did, a source river of the Dra, and the River Didoo, or Dora). The god Didoo-Osiris is said to be known in that region as Didoo-Isiri, and in the Dra Valley are said to be found the ruins of an old town of image-worshippers called by the natives Ta-Pount, also *Anibna Didoo* (the Town of Didoo). Thus the query arose: Should 'the Holy land of Pount' of the Egyptians be looked for here, and not at the Indian Ocean?

"The statements of Mr. Haliburton about Ta-Punt (Arab, Tabount) are somewhat obscure. It appears that the ruins lie in the upper Dra Valley, in the district of Warzazat. In them are found small figures with horse or bull heads, which are called Beni Mahkerbu, Beni Hazor, and Beni Kerbu; and also Patiki, just as the small people are called. These figures are said to be 18 inches to 2 feet high, half human, half animal, some with the body of a human being, and the head of an ape, or dog. The small people adore Didoo-Isiri. In ancient times there was a treasure of gold buried in Pount.

"Professor Sayce reminds us that Schiaparelli discovered a grave near Contra-Syene, in which an inscription says that Hurkhuf, therein buried, had been sent by Pepi II. (sixth dynasty) on an expedition to the south, and that he had brought back from the king of Ammaan, among many other kinds of gifts, 'a Denga dwarf from out of the Land of the Holy Spirits, who could dance divinely, like the Denga dwarf which the late Chancellor Urdudu brought from the Land of Pount in the time of King Assa (sixth dynasty).' This expedition was one thousand years earlier than that of Hannu, which itself is to be placed one thousand years before the celebrated expedition of Queen Hatasu. The latter, however, took quite a different direction from that of Hannu, which was towards the west, 'The Holy West,' 'The Land of Truth.' (2)

"Already Bunsen searched for this Put or Pount in Mauritania. (3) Mr. Halibur-

(2) A very malformed dwarf, named "Wambutti," which was reported to be a Mogrebin, accompanied the group of Denka blacks exhibited in Berlin in 1889.

(3) Until Ebers suggested that Pount was situated in the far East, Pount, Put, or Phut, was held to be connected with Libya, and, according to Bunsen, "is admitted to mean, in the strictest sense, Mauritania." J. G. Müller, in his *Die Semiten*, says, "The old suggestion that Put refers to the Libyans is confirmed by Champollion, and also by Bunsen (I., 572)."—R. G. H.]

ton brings also the story of Jonah and the Perseus Mythus in connection with that country.

"In Ta-Punt is said to be the grave of 'the Fat Queen' Hlema, or Hlema Mena. Even now the dwarfs of the Dra Valley are called Puni, or Ou Mena ('Mena people'). Two Dafur blacks, whom the writer saw in Cairo, spoke of Ta Pount and Hlema Mena; and the name Didoo inspired them with dread. (He does not recall the Carthaginian Dido).

"DWARF SURVIVALS IN SPAIN.

"Finally, Mr. Haliburton also claims that survivals of dwarfs exist in Spain, both in the Pyrenees and in other parts. He appeals to explorations of the British consul at Barcelona, Mr. Macpherson, who found in the eastern Pyrenees, in the Val de Ribas, people of 1 m. to 1.17 m. in height, copper-colored, with broad, flat noses, and red hair, who are active and robust.

"Previous to that some similar statements had been made. An accurate description of the people of the Val de Ribas (Province of Gerona) is to be found in 'Kosmos,' May, 1887. Macpherson found them, especially in the Collado de Tosas; and he lays stress on the fact that they have often been considered to be cretins, but that both cretins and dwarfs are found in that district. Their hair is described as being 'mahogany-colored wool.'

"Unfortunately Mr. Haliburton from ill-health was prevented from confirming his conclusions as to them by personally enquiring on the spot as to these matters.

"From the comments in the preceding paper, written by Herr von Lushan (on Mr. David MacRitchie's paper on 'Pygmies in Spain,' in the International Archive for Ethnography) it seems very desirable that a specialist well versed in such matters (cretinism and dwarfism in the Pyrenees) should carefully enquire into this subject on the spot." (4)

[(4) Mr. MacRitchie's visit only lasted two or three days, as it was cut short by the state of the weather and of the roads. For the same reason he was unable to visit the village of Aledo, on the summit of a mountain near the railway from Carthagena to Grenada, which is inhabited by "little people" and Gypsies. The dwarfs live in houses resembling "weems," and built of large stones covered with earth. Their industry, like that of some of the Atlas dwarfs, consists of making mats from Esparto grass. In 1892-3, Mr. Walter B. Harris, author of "Taflet," and other books of travel, was urged by me to make enquiries at the Val de Ribas, and I offered to pay the expenses of such a visit; but he declined.—R.G.H.]

COMMENTS OF PROFESSOR FREDERICK STARR.

[An extract from "The Pygmy Races of Men," North American Review, Mar., 1896.]

"When De Quatrefages wrote his work in 1887, a presentation of the views of the ancients and a study of African *nigrillos* and Asiatic *negritos* was exhaustive of the subject of the pygmies. But now the question presents other phases. In 1888 and 1891, in papers by Mr. R. G. Haliburton, the existence of a race of dwarfs in the Atlas Mountains of southern Morocco was announced. A strangely acrimonious and personal discussion followed, which was prolonged through a number of years. It seems that now we must add a fifth—a Northern or Moroccan group to the four groups of African pygmies already known. Mr. Haliburton, prevented by ill-health from journeying to these pygmies, lost no opportunity of securing information. From sixty-five different persons he has secured a considerable mass of evidence. Villages or tribes of these Atlas dwarfs have been located in the districts of Akka and Sus, in the Dra Valley, in places to the south-east of Dra and at other points. A number of different names are applied to them—the Little Harateen, Akkas, Nezeegan, etc. They are reported to be about four feet high, with a reddish ("mahogany") complexion and short woolly hair. They are active and brave. They often perform as acrobats, are 'good at single-stick,' and are 'skilled in hunting ostriches, the feathers and eggs of which they sell to Arab traders of the Sahara. They are not diligent at manual labor, but know cobbling, tinkering, etc. They are reported to use in ostrich hunting small, swift horses that are called 'those that drink the wind.' These are fed on dates and camels' milk, and are lean and look worthless. These pygmies are said to use poisoned arrows. When at home they wear a woollen shirt embroidered at the front and back; red leather leggings that nearly come to the knee, and a knife with a curious crescent-shaped handle. They live on milk and camel-flesh; the meat is pounded, salted, and packed away in goatskins. A handful of this will suffice for a man's subsistence two days. Authorities differ in regard to the religious belief of these dwarfs; quite possibly the populations really differ among themselves. Some are reputed to worship Didoo Osiri; most of them are considered Christians or half-Christians, 'as they shave their faces and the front of their heads.' . . . The big neighbors of all these little people look upon them with curiously mingled feelings of reverence, dislike, and fear. 'They bring good luck and are not to be talked about.' They largely get their living by writing charms and telling fortunes; 'they know the stars well'; and find money for people by writing on wooden slates. Such are the dwarfs of the Atlas. Is it not likely that their ancestors—and not those of the Akkas of Central Africa—are the dwarf Troglodytes, who, according to Herodotus, captured the five young Nasamonians? On an Egyptian monument, perhaps four thousand years old, is a quaint picture of a dwarf with the word 'Akka'; before that picture was painted, perhaps a thousand years before, an inscription (discussed by Professor Sayce) tells of a Dengra dwarf 'who danced divinely' like one that had been brought still earlier to King Assa of the fifth dynasty. These three dwarfs of Egyptian picture

and inscription probably came from this Atlas region, perhaps from the very district called Akka to-day. The recurrence of this name Akka in two widely separated regions in connection with dwarf peoples is interesting, and suggests ancient relationship between Schweinfurth's Central African and Haliburton's Moroccan dwarfs.

"The question of dwarf races in Europe is now under discussion. The Roman anthropologist, Sergi, has found small skulls and skeletons in the old *Kungaas* of Russia, from the Chersonese to Novoladoga, and from Kasan and Astrakhan to Minsk. Remains of this same pygmy race have been found by him in ancient graves in Sicily, Sardinia, and about Naples. This population was certainly shorter than the Mincopies of the Andamans, and was more like the *nigrillos* than the *negritos*. Still more, both in Russia and in Italy he finds evidence of this pygmy folk in the living population. In this connection he emphasizes the fact that in certain districts of Italy from thirteen per cent. to sixteen per cent. of the persons examined by the recruiting officers fall below the required stature. He describes this European pygmy race as from 1.25 metres to 1.5 metres in height, with a brain capacity from 300 to 400 cubic centimetres less than the Italian average. Sergi suggests a theory in regard to this Italian and Russian population. He believes in an early migration of pygmies from Africa northward into the Mediterranean islands, Italy and eastern Europe. In May, 1894, Dr. Kollman, of Basel, Switzerland, called attention to little skeletons and skulls found at Schweizerbild, near Schaffhausen. The skeletons were apparently of Neolithic Age. Two kinds were found, some of ordinary sized individuals presenting the types still represented in Europe; others were of little people, averaging perhaps 1.424 metres in stature. Out of thirteen skeletons of adults found, four were small. Kollman believes these were the same as Sergi found further south.

"Some years ago a Prof. Morayta wrote a paper concerning the Nanos of the Pyrenees. The paper attracted no attention, and perhaps was never printed in full. Mr. Haliburton learned of it, and has looked into the matter.

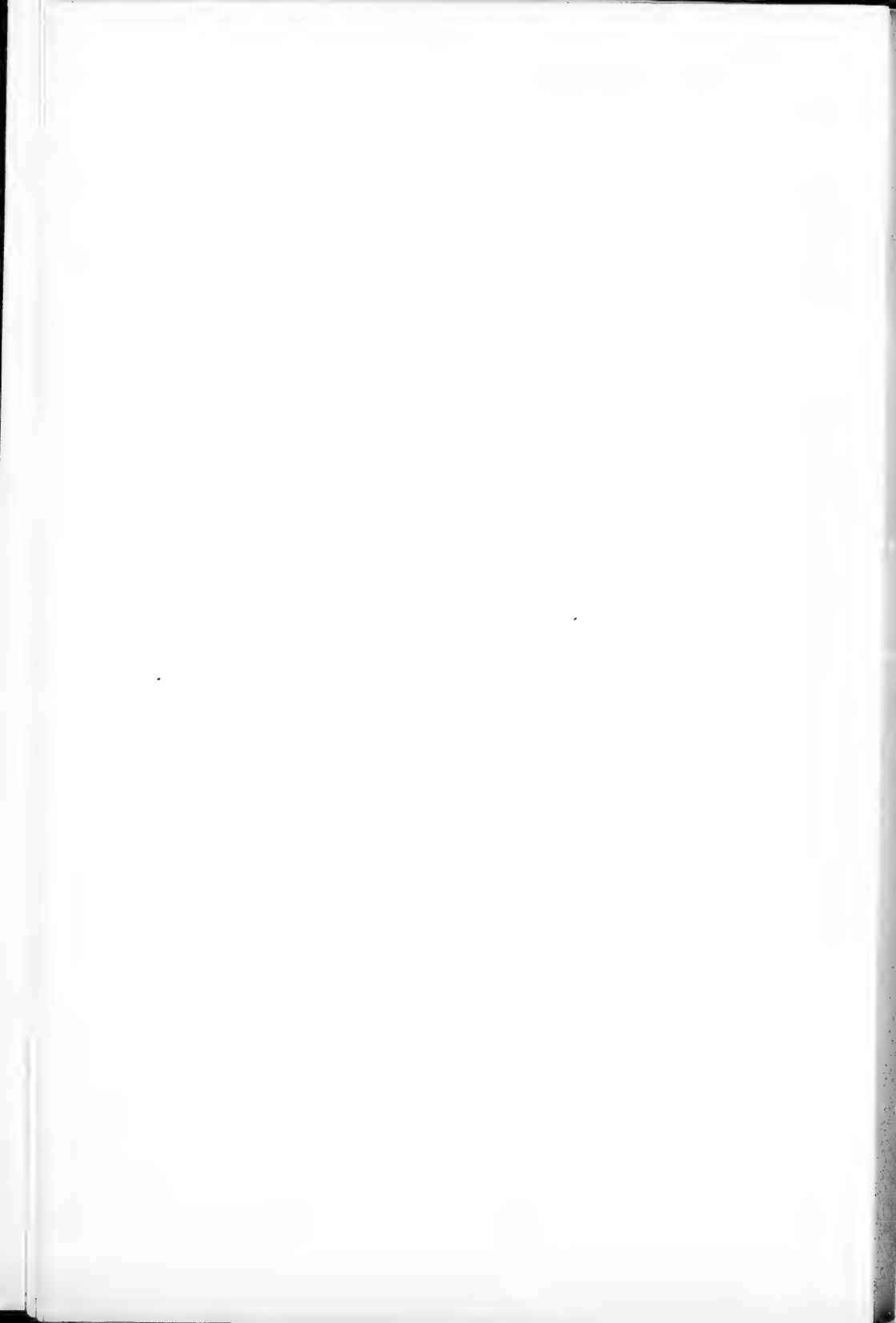
"Morayta's description of Nanos is at times, almost word for word, the same as the description of cretins, as given by Baillarger and Krishaber in the *Dictionnaire Encyclopedique des Sciences Medicales*. It is not then strange that many have believed the Pyrenean dwarfs to be not a pygmy race, but cretins. It was necessary that some competent person should look into the question on the spot. Accordingly, in May, 1894, Mr. David MacRitchie visited the region to look for Nanos. Bad weather compelled a short trip, but in four days he found eleven cases. Some of these were plainly cretinous. In concluding his article (*Archiv. für Ethnographie*, Vol. VIII.), he says: 'I am inclined to regard them as the remnants of a race. Undoubtedly cretinism and goitre enter into the question. But of the eleven dwarfs whom I saw in the Ribas neighborhood, only two were affected with goitre. It is hard to believe that the little woman who figures first on my list owes her small stature and her other characteristics to the working of disease. And if those peculiarities are simply the outward signs of cretinism, and if cretinism is due to environment, how comes it that other people, living exactly the same life, are absolutely free from any such defects of mind or body?' Mr. Haliburton calls the cretin theory 'hasty.' He says: 'The Denga dwarfs are the same now as five thousand years ago. We do not hear of goitre' (which is curiously related to cretinism; the children of goitrous parents are likely to be cretins; cretinism is never found in regions or among populations where goitre does not exist) 'among the robust and warlike pygmies of the Great Lakes and Congo, who are flesh-eaters and hunters. I am persuaded that if a child of a Pyrenean cretin were to be fed on flesh food and made to lead an active life, he would never show any trace of goitre on arriving at manhood.' The paragraph shows a lack of clear knowledge regarding goitre and cretinism, but the line of argument is clear. He

also says: 'Neither cretinism nor any other disease can turn ordinary Europeans into pygmies, with broad, flat noses, a copper-colored complexion, and mahogany-colored wool.' . . . 'Cretinism does not attack their larger neighbors, who for many centuries have lived near them. Cretinism in the Pyrenees and Alps, it seems to me, is racial in its character, and is not a disease, but a symptom of decadence in a moribund race of dwarfs, who in the recesses of mountains are slowly going through the process of dying out through failing vitality, just as many centuries ago their race must have died out on the plains of Europe and Asia.' . . . 'The question of the Pyrenean dwarfs is a delicate one. We need much further study before they can be admitted into the list of true pygmies. Just now Mr. Haliburton has secured hints of dwarf peoples in the Black Forest, the Vosges, and in Frisian districts. In this article we do not pretend to go outside the somatological field, otherwise we should present the very interesting matter drawn by Mr. MacKitchie and Mr. Haliburton, from linguistics, legend and folk-lore, relative to European pygmies or "little people."

"At the last two meetings of the American Association for the Advancement of Science, Mr. Haliburton has brought up the question of pygmy peoples in America. Hints of such are not wanting. Some things about the ruined buildings of Yucatan and Central America suggest that they were built by little people. At Uxmal there is a 'house of the dwarf,' and at Cozumel are little buildings. In 1887 Brigham wrote in his 'Guatemala': 'It would certainly be interesting to learn why many of the temples have doors, passages, and even rooms, that a man of ordinary stature cannot stand erect in.' The Peabody Museum explorations in Central America have brought to light a number of representations of dwarfs. Haliburton describes one of these as having 'a square, broad, and flat face; Mongolian eyes; bulging cheeks, more prominent than the broad and flat nose.' Various writers have commented upon little Mexicans. In 1882 a band of little people invaded British Honduras. They were from four feet to four feet six inches in stature, and are said to be warlike, to make human sacrifices, to use the blow-gun and poisoned arrows, and to be makers of Panama hats. Mrs. Le Plongeon mentions a dwarf woman captured in Yucatan. Dwarf tribes are said to live, or to have lived, in Brazil, Uruguay, and other parts of South America.

"At Mr. Haliburton's suggestion our party last summer looked in Mexico for evidence of pygmy peoples there. No very definite information was secured. At Aguas Calientes, with a population of perhaps 30,000, we saw seven adults, none more than four feet eight inches in stature, in a single half hour. An Indian at Lake Chapala declared that there were little people in the mountains somewhere in Jalisco or Colima. Near Aytzcapatzalco, a suburb of the City of Mexico, are some full-blooded Indians who retain their old dress and are very conservative, and of little stature; they are probably Otomis. Little people live near Cholula. All of these hints may lead to something when followed up. Meantime the question whether there are pygmy tribes in America seems to be really propounded."

PAPERS ON PYGMY RACES.



NOTES ON MOUNT ATLAS AND ITS TRADITIONS.

BY R. G. HALIBURTON.

[From the Proceedings of the American Association for the Advancement of Science, Vol. XXXI, Montreal Meeting, August, 1882.]

In December, 1881, to while away the time at Tangier, where continuous east winds for weeks kept invalids within doors, I turned my attention to the traditions and folk-lore of the natives of Morocco. The field was represented as a barren one. I was told that the country was inhabited mainly by the Berbers (or Barbars, whence the name Barbary); that, though composed of different tribes, they spoke substantially the same language; and that, having adopted the religion of Islam, they had forgotten their old traditions and superstitions. The Riffians, known still in history as the Riff pirates, inhabit the northern portions of Mount Atlas. To the south of that mountain is a tribe of excellent artificers in brass and copper, called Shelluhs, Shilhas or Shilhachs, who inhabit the Province of Sus, and are therefore, called Susis. There are other tribes still farther south.

It soon leaked out that the faith of Islam sits very lightly on some of the Susis, and that many of them really have no religion, or have some ancient superstitions which they preserve in secret. Whether they really believe the myths and traditions which they repeated to me, or merely regard them as our peasants do their fairy tales and folk-lore, it is hard to decide. One of them told me he was not sure that he was not as much of a Christian as of a Mohammedan—a statement that, if overhead by the Moors, might have cost him his life.

I made careful enquiries from several Riffians, a Maltese who had travelled in the interior of Africa, disguised as a Moor, the town time-keeper or astronomer at Tangier, some Jews of Casablanca and Ophran, two Susis at Tangier and one at Mogador, nearly all of whom, though illiterate, and unable to read Arabic, were learned in oral tradition and Berber folk-lore.

The results of my enquiries proved that there is a marvellous collection of ancient myths, legends, etc., among the Susis, which carry us in succession to Britain, Greece and Rome, Phœnicia and Egypt, and even to Babylon, while one very remarkable festival seems as if it had reached them from the Aztecs, or *vice versa*.

The Great Mother of the Greeks, Damater, appeared as *Ta Mata*, "the mother, who presides over the corn fields." Apalo, "a good god, who comes and plays on a harp," suggests the enquiry, is not Apילו the original form of the name of the god Apollo? (1)

At certain intervals, as the Greeks believed, Apollo used to desert his shrines, and go far off to the blessed Hyperboreans of Mount Atlas, with whom he danced and sang until the rising of the Pleiades.

The ancient Greeks themselves seem to have regarded the Atlas country as the favorite abode of Apollo. Atlas was a Hyperborean, and the western Ethiopians who inhabited that country were also Hyperboreans, a semi-divine race, from whom the Greeks derived many of their most ancient rites. It is supposed that they were called Hyperboreans from their enjoying a climate where the cold north wind was unknown, (2) but the same name would be even more applicable to the people of the interior of Africa.

A Susi described to me a staff ornamented with ribbons, which is called a *thurosis*! The names, too, of Mata, Kera and Zerea recall that of Ceres. The "Great Mother's" image is bathed at the end of her festival, as it was in the holy island of the Germans, at the River Almon, and in Athens at a feast of Minerva, which was, therefore, called *Plynteria*. We are even reminded of a similar rite at the end of the feast of the god of agriculture of the Fijians.

The god Adon is still believed to have been slain by a boar, and heaven and earth all weep for him. "He was greatly beloved by Tachal and Isai." It seems that some festive dirges, like the *Maneros* of the Egyptians and the *Linus* of the Greeks, which were sung at their banquets, can still be traced in the *Accasili Maneros* and the *Walinas* of the Susis. Diodorus Siculus tells us that in the Atlas country a divine youth, Hesperus, went up at night to the summit of a mountain to study the stars, and a great wind carried him away. To this day (I am told by the Susis) "the women go up on the mountains with music, weeping, in their search for Walinas. He was the brother of Panis, an old god who invented pipes called Kraf or Kalifer, and who was also called Itada."

One of the Susis asked me if I would like to hear "the story of the man who wished to steal the cows," and, upon being asked to proceed, retailed a familiar bit of classical mythology: "There is a great mountain in the sea, where there were three hundred cows, the property of Geryon, (3) and when the sun set they used to appear. It was a very rich place, and a navigator, who wished to steal the cows,

(1) Aplo is the Etruscan name for Apollo.

(2) The ancients believed in three zones, the highest of which was *above* the winter winds, and was the abode of the gods. Olympus was such a paradise.

(3) There is a tribe in the Atlas called Alt Gerouan.

sailed thither and entered a great cave, from which he never came out; and his name was Herakles."

There can be no question that this mountain, the true Mount Atlas, was the Peak of Teneriffe, in which there is a vast cave that has never been fully explored. The Atlas country was the scene of the labors of Hercules and of the feats of Perseus, who turned Atlas into a mountain by showing him the Gorgon's head.

Herodotus says that the dress of the statue of Minerva was borrowed from the Atlas country, where clothes of kid-skin were made and colored with great skill. Such dresses may still be seen in the Museum of Las Palmas, taken from the mummy caves of the Guanches. He also suggests that the story of the head of Medusa being encircled with snakes, arose from the head having been placed on a shield ornamented by the Atlantes with a fringe consisting of long strips of leather, which at a distance might well look like snakes. These fringes are still used by the Susis.

Even the Greeks admitted that one of their most unintelligible myths, that of the fifty daughters of Danaus, who were doomed in hell to the task of filling sieves with water, came from Africa, and they, therefore, gave the brother of the Danaides the name of Egyptus, though modern Egyptologists have failed to meet with the myth in the religion of the ancient Egyptians. Many years ago a devout believer in "Arkite lore" detected an allusion to the deluge in the name of Danaus, which he traced to *dan*, "water" or "rain." If he had called the fable a "rain myth," he would perhaps have been nearer the mark. It was evidently carried by the natives of the Atlas to Greece, where in time its original meaning was forgotten, for we still find it in the folk-lore of the Susis, one of whom told me that "there is an old king in the stars of rain, who has many dancing women, who hold sieves filled with water; and when he wishes them to dance, he thunders. The louder grow the peals, the quicker grows the dance, during which the sieves are emptied, and the water falls to the earth in a thunder shower." (4)

These are a few only of the traditions and beliefs that carry us to Greece and Rome. We meet with Phœnician traditions also as to "Isiri, who taught the three letters"; while the belief in an imperfect creation, in which the forms of animals and men were blended together, recalls a similar tradition of the old Chaldeans (5). Of Egyptian ideas there are perhaps traces in a belief as to seven brothers who sail in their ship across the sky, and carry with them the spirits of the dead.

(4) Grimm says that the Pleiades (those stars of rain) were called in European mythology "The Sieves." This myth may explain why throughout Africa, when it thunders, it is said "heaven beats," *i.e.*, beats time to the dancers.

(5) According to one of my Susi informants, the Allsawa rites symbolize this idea by men representing wild beasts, while the fat Moor on horseback represents the Good Spirit who civilized primeval man. This was the origin of *mumming* among the ancients and modern savages.

The Susis have a May Day festival, at which the "pole of Maia" is set up, at the summit of which is a doll composed of heads of wheat. Saints climb up the tree and scatter the wheat among the people, calling it "our life," "our sustenance." The Mexicans used to erect an enormous cross, the symbol of rain, and on its summit was placed a similar doll, which, when reached by those climbing the pole, was scattered among the people, who treasured the fragments as something sacred, while the deity represented was called "our life," "our support." The coincidence is certainly very remarkable, for precisely the same words were addressed by the Iroquois to the three beneficent maidens who brought each her gift to mortals, the maize, the squash and the bean.

Herodotus has mentioned that the peculiar cry of the women at the rites of Minerva, called *ololusein*, was borrowed from the Libyan women, "who sing it very sweetly." I have heard this peculiar chorus or cry, which consists of a quick repetition of the word *alo*—*alo alo alo alo*. I am told that it is raised at the end of the feast of Mata, when water is poured over the image of the goddess; and am reminded of the shout that resounded throughout Fiji at the close of the feast of Ratimaimbulu, who no doubt was the same as the god *Alo-alo* of the adjacent Friendly or Tonga Islands. It would be exceedingly interesting if it should prove that the cry raised and carried from town to town in Fiji was, like that at the feast of Mata, *alo alo alo alo*.

If there is any foundation for the belief of the earliest nations, and of the Susis themselves, that that country was once the seat of an ancient civilization, how can we account for the early rise of a great commercial and maritime people near Mount Atlas? The answer may be given in one word—gold. One of the natives examined at Mogador was Mordecai Rhibo, a Jew from Ophran, which he described as a very ancient town, which from remote ages has been the *entrepôt* of the Timbuctoo gold trade. At that point the caravans separate and go in different directions, one to the city of Morocco, and the other beyond Tripoli.

There are very ancient Jewish tombstones there. There is also a vague tradition there that there is somewhere in the interior a tribe of Jews who are warlike and independent, and who have no knowledge of the Second Temple.

I ventured to suggest, when I read my paper, that we have good reason to believe that the *Ophir* of the Bible and *Saba* or *Sheba* may yet be traced to that part of Africa. This has since been confirmed by my finding in Procopius that one of the two great divisions of Mauritania was called *Zaba*. He also states that there was in his day (circ. A.D. 550) a very ancient city in Numidia, on the borders of Mauritania, called *Borium*, which from the most remote times had been inhabited by Jews, who had never paid tribute to any one. There was there, too, a very remarkable Jewish temple, which the Jews believed had been built by King

Solomon. As the adjoining country was called Zaba, and as no trace of the first temple has ever been found in Jerusalem, it is not impossible that this was the temple to which the Queen of Sheba paid her famous visit.

It is probable that nomad Berbers, known as Sabaeans, had, in the days of Abraham, as they still have, the monopoly of the gold and ivory trade of central Africa, and with their caravans carried its products, including slaves, parrots and incense, to central Asia. (6) The Sabaeans were, like the Susis, astrologers, necromancers, traders and robbers, believing in the seven heavens, and worshipping the seven stars. It has been conjectured that in the Puranas traditions of an earthly paradise differing from that of the general Hindoo system seem to point to Africa (see Smith's Dictionary of Bible, tit. "Eden"). But the place to which we must turn cannot be, as Smith's article suggests, in southern Africa, but rather in north-western Africa, where the garden of the Hesperides and the Islands of the Blessed were situated.

The Susis have a belief in seven heavens called *Saba Samagwats*. Saba means seven; the other word, by the aid of a pre-Malayan language in Malacca, can be interpreted, as it is the same as samangats, "the spirits of the blessed," who reside in Pulo Bua, "the fruitful island in the west." I have also been shown a diagram of the mystic ladder for the descent and ascent of souls, called *Azacol*, representing "the path of the spirits" (*Azero*). It is like the ladder with seven lamps that typified the seven "houses" or "gates of heaven" in the rites of Mithra. These Susis are necromancers and astrologers, resembling the gypsies in looks, habits and ideas. One of them at the outset offered to bring up any spirit that I might wish to do my bidding, an offer that recalled the question of the Witch of Endor, "And the woman said, whom shall I bring up unto thee?"

To show how indestructible the peculiar traditions of these people are, I may mention that a Susi told me gravely of a remarkable race at the River Byblah (Byblus?), "which is near the centre of the world, somewhere between us and the Soudan," who have the faces of dogs. Herodotus, 2,500 years ago, was told precisely the same story, a belief in which among the Egyptians can be traced in their mystic *cynocephali*. (7)

It may seem premature to endeavor to account for this strange collection of myths from apparently all parts of the world. A few facts connected with the history of Mount Atlas may be suggestive of interesting enquiries.

(6) There is a priestly tribe near the northern limits of the Sahara, called *Oulad-bu-Saba*, or *Sabaten*, who guide caravans to Timbuctoo, steering by the Pleiades, not by the Pole Star. When a Susi is in great peril, he ejaculates "Oulad-bu-Saba," just as an Italian peasant in a like case invokes the saints.

(7) Mr. Walter B. Harris (see "Dwarfs of Mount Atlas," p. 3) says: "I have often been asked by Moors whether it was true that there was a race of people in the south known as Beni Kerbou, with dogs' heads; and also a race with one eye (Cyclops). Beni Kerbou means 'the sons of dogs'" (see "Dwarfs of Mount Atlas," pp. 28, 29, 30). At Pount, in southern Morocco, there are little images with heads of dogs, called "Makerbu." There was a people there called by the Greeks "Maerobii" (the long-lived), for the Greeks, like many of our college professors, derived everything from Greek.

The earliest traditions of Greece point to Mount Atlas and to the garden of the Hesperides, which was on the flank of that mountain. The Susis told me that their people is the most ancient in the world. Diodorus Siculus says that the Atlantes claimed to be the most ancient of nations, and that their country was "the birthplace of all the gods of antiquity." Solon was told by the Egyptian priests the same tale, that the Atlantes were the first great commercial and maritime people, and exceeded in wealth all the great nations of later times, and that they extended their conquests as far as Greece; but in consequence of a sudden irruption of the sea, the great island they inhabited was buried under the waves in a single night. History proves, too, that the Berber race was once dominant over northern Africa, and it is probable that they supplied the Hycsos, or Shepherd dynasty, that ruled over Egypt for centuries, and who have been connected with the Moors and Berbers by Movers.

One of the names of the Atlantes was *Maxyans*, which is possibly derived from a word in Arabic meaning "sheep." Atlas, who, as a daring navigator, "knew all the depths of the ocean," and who taught Hercules astronomy, was also called "a shepherd." The Susis (at least the nomad portion of them) are still called by the Arabs *Beni Baccar*, "the sons of the cow," the pastoral people. Even the word "Sos," according to Herodotus, meant in the sacred language of Egypt "cattle."

It has been conjectured that the light-haired race, that from the most remote ages occupied the Atlas country, lost their language and adopted the Berber tongue.

That Tarshish was a port in the Atlas country seems exceedingly probable. It is admitted that it was situated either in Spain or somewhere on the Atlantic seaboard. It was apparently the Birmingham of early ages, for its brazen dishes were an extensive article of export even to Phoenicia. We have now no trace of such an industry in Spain, but we have the clearest evidence that from the most remote times it flourished in Sus, the people of which seem to be a survival from the Bronze Age, for their principal trade is the manufacture of brass dishes, which they chase with marvellous taste, and which are perhaps known to us as the "beaten dishes" used in the Temple of Solomon. Leo Africanus says that Ifran was in his time (A. D., 1550) a seat of this industry, from the existence of extensive copper mines near that place. Though it is only known throughout Morocco as *Ephran*, its inhabitants call it *Ophran*, and such is the name given to it in the latest English map of that country. (8)

To the ancient Jews it was probably known as Ophir, that mysterious city which tradition says was the capital of the Sabaeans, and connected with Tarshish. That

(8) The far-famed "brazen gates of the wall of Agloo" were made at Ophran, sometimes called *Ophiran*.

the latter was a port of Ophir or Ophran, and situated on the coast of Sus (9), seems probable from some curious incidents in the history of Jonah, who instead of going eastward from Jerusalem to Nineveh, went to the remotest west, in a ship bound to Tarshish.

To my surprise one day, a Susi told me that a great prophet was swallowed by a large fish and cast up by it on the coast of Sus, and I at first assumed that he had picked up this story from some Jew; but I have since discovered that it is an ancient local tradition as to Hercules, the hero of the Atlas, who must have sailed from a port in western Morocco, for on ancient maps we find a harbor there called "the port of Hercules." The two stories (whichever may have been the original one) point to a tradition connected with the Atlantic and the coast of Sus.

Many myths have a local origin in some natural phenomenon that primitive races cannot explain, except by the supernatural. We may find the key to this venerable tradition of antiquity as to Hercules in the existence, near the place in question, of sharp pointed rocks, which are fatal to whales that may be driven on them by a storm. Hercules, we are told (see Took's Pantheon, Part II, ch. 1; Ovid Met., II) "delivered Hesione, the daughter of Laomedon, King of Troy, from the whale in this manner; he raised, on a sudden, a bank in the place where Hesione was to be devoured, and stood armed before it; and when the whale came seeking his prey, Hercules leaped into his mouth, slid down his throat, destroyed him, and came away safe."

The tradition, which I had heard from a Susi, also existed in the days of Leo Africanus, who tells us that in the town of Messa, the name of which means "Lord," and at which the natives believe that the promised Messiah will appear, is a very ancient and sacred temple, the rafters of which all consist of the bones of whales, in commemoration of a prophet having been cast up by a whale on the adjacent seashore; and that in confirmation of this belief, the Moors pointed to the fact that all the whales immediately die that pass to the right of the temple. The historian was inclined to think that there might be something in the story, from his seeing at the time a dead whale floating near; but a Jew ridiculed the superstition of the Moors, and explained the origin of it—by the existence and effects of the reef in question—that bank, no doubt, that Hercules raised suddenly for the destruction of the whale. I think there can be little question that this ancient whalebone temple of Jonah was originally built in honor of Hercules, the hero of the Atlas country; and it is possible that the story connected with it may have been carried back to Palestine by the Jews of Ophir, and have been preserved by them in the history of the prophet Jonah.

(9) SUS, a country bounding on the Atlantic, and south of the Atlas, is called *Ta-Sus* ("the Sus"). The River Sus is called *Assi/na Ta-Sus* ("the river of the Sus").

May not they also have brought back from Ophir the Book of Job? That work is a singularly faithful picture of the productions, animals, traditions, manners and astronomical ideas that are still to be found south of Mount Atlas (10). There to this day wandering bands from the desert sweep down upon the herdsman and the shepherd, and rob them of their herds and flocks; and the ostrich, the hippopotamus, the monsters of the ocean, the birds, the beasts, the treasures of the mine, and the stars that are described by the patriarch, are still familiar to its inhabitants. Even that auspicious constellation whose "sweet influences" are celebrated by him, is known by the same name to the Susis, who call it *Kimah* ("a furrow" or "cornhill"), or "the stars of tillage" as it is termed by the far distant Bechuanas of South Africa (*Silemela*).

The people of Sus also believe that there is a certain night in the year when the stars hold a solemn festival, in which all the angels and the spirits of the great kings of old take part. The very words of the song of the Pleiades, who are known in the New World as well as in the Old as "the dancers," "the Celestial chorus" of the Greeks, "the Heavenly Host" of the Hebrews, and "the seven dancers" of the North American Indians, are familiar to ears that can catch "the music of the spheres," and have been repeated to me by one of those favored mortals, a Susi wanderer from the Sahara:

"Oh Moon, oh Mother, we hold our feast to-night,
We are dancing before God, between heaven and earth,"

words that recall Milton's allusion to those "morning stars that sang together with joy" at the creation,

"And the Pleiades before him danced,
Shedding sweet influences."

also

"The gray dawn and the Pleiades,
Shedding 'sweet influences'."

This celestial festival evidently takes place on that night in November, when the full moon and the Pleiades are on the meridian together, for there is a Susi love song,

"Oh come to me my love, and long remain,
For the Pleiades are meeting the moon to-night."

On that very night in November some tribes of the Australians still celebrate "the sweet influences of the Pleiades," and hold a grand corroboree in their honor, for "they are the children of the Sun and Moon," and "are very good to the black-fellows."

(10) Job is held in great reverence in southern Morocco, and is the patron saint of more than one tribe. We meet with one called *Beni Job* ("the sons of Job").

Even the early Egyptians seem to have borrowed many of their religious ideas from an older civilization in the Atlas country, for it has been conjectured that all the magical features of the ritual of the Egyptians, and their belief as to the dangers attending the passage of the soul to Hades, were derived from the people south of the Atlas (see Smith's Dict. of the Bible, tit., "magic").

It is surprising to find that a country, venerated in the days of Homer as peopled by "the just Ethiopians" who were nearer to the gods than other men, and at whose banquets even Jupiter was sometimes a guest, a country, too, associated with paradise and the abodes of the blessed, should, a few hundred years after his time, have been lost sight of by the world. (11) Herodotus does not refer to its past history, and learned little of the country south of the Atlas. Strabo says that in his time it was a *terra incognita*, for armies and even travellers had seldom reached it, and the few natives that visited Greece either invented fables about it, or were unwilling to tell what they knew about it. To this day it is closed against Europeans, none being able to visit it except by the hazardous experiment of passing for a Moor.

Leo Africanus, however, himself a Moor, who has described that country as it appeared in his day, and has told us how the Arabs had ravaged it, destroying the cities, and burning the ancient books of the Berbers, states that near the walls of one town, the stones of which, as large as those employed in the construction of the Coliseum at Rome, had defied the fury of the invaders, gold and silver medals are to be found, with characters which he had in vain endeavored to decipher; and that everything indicates that at a former period these cities must have been the homes of a prosperous people.

This paper is the first attempt that has been made to draw attention to the traditions of a country that must once have played an important role in history. It is possible that future and more careful enquiries as to it may throw much light on the commerce, and perhaps on the origin of the Jews, and on many obscure points connected with early civilizations and mythologies; and that they may even prove that the belief of the Susis and of the old Atlantes, that their land was "the birth-place of all the gods of antiquity" was not a baseless one.

I intend, if my health permits me, to revisit that country, and to follow up these researches.

(11) Ionian and Carian mercenaries were largely employed not only by the Pharaohs, but also by the Libyans, thousands of years before the time of Homer, who must have been familiar with the history, the traditions, and the position of the Atlas country. The Ionians divided the world into four quarters, one of which was not Egypt, but Libya. In time these mercenaries ceased to be employed in North Africa, and as the Carthaginians kept all strangers out of that country, the later Greeks lost almost all knowledge of the geographical position of Mount Atlas, and even transferred it and its myths to the Danube, and to the Caucasus. Hence we have the Amazons of Libya and of Asia, and an African and an Asiatic Hercules, etc., etc.

DWARF RACES AND DWARF WORSHIP.⁽¹⁾

(Read before the Ninth Congress of Orientalists, September 2, 1891.)

The singular, and at first sight incredible, fact, that the existence of a race of dwarfs, under four feet high, in the Atlas Mountains, only a few hundred miles from the Mediterranean, has for three thousand years at least been kept a profound secret by the natives, was first brought to the notice of the scientific world by a paper of mine, read, in my absence, at the Bath meeting of the British Association in 1888. The information which had been collected by me was confirmed by that subsequently obtained at Tlemcen, Algeria, by Miss Day, and at Tangier by the Right Hon. Sir John Drummond Hay; but it seemed prudent to defer publishing the paper until the point could be cleared up—why do so many of the Moors dread strangers knowing about this pygmy race?

After a lapse of two years I was able to visit that country early in November 1890, and remained until June 13, 1891, seven months in all, and during that period managed to collect very conclusive evidence both from natives and from Europeans who resided in that country.

In Equatorial Africa it has been observed with interest that the larger races near the dwarfs resemble them in color. In the Dra Valley, south of Mount Atlas, the dwarfs are called "the Little Haratin." "The Large Haratin" (or, more properly, "the Larger"), who were known to the ancients as the Melano-Gaetuli, or the Gaetuli-Darae, *i.e.*, Dra-Gaetulians, have a reddish-black complexion from intermarriages between the dwarfs and a Nigritian race, or a yellowish color from a cross between the dwarfs and light-colored tribes.

The larger Haratin are generally about five feet high, though many tall men among them are to be found. In Sus, which lies between the ocean and Dra and Akka, the dwarfs are called Aglimen, and their half-breed offshoots are rather a small race with a light red complexion, a tribe of acrobats called Ait Sidi Hamed Ou

(1) Portions of my paper read before the Congress of Orientalists (1891), which appeared in *The Times* of September 3rd, 1891, and for which a medal was awarded by the Congress. The parts which referred to early dwarf races in America and the West Indies were not reported, nor that portion which traced the wide-spread belief in the Old World and in the New that the first Creation produced only monstrous or malformed mortals, to the existence of early dwarf races. The evidence which was relied on as to the existence of dwarfs in the Atlas, and which was submitted in MSS. to the Congress, is printed for the use of those who may be interested in the subject. (*See "Dwarfs of Mount Atlas."*)

Moussa ("the tribe of our Lord Hamed, the son of Moses"). The dwarfs sometimes perform with them, avoiding the coast towns where Europeans are. These acrobats from Morocco, who are smiths and tinkers, are, according to Brugsch Bey ("Egypt under the Pharaohs," Vol. I, p. 5), represented on the monuments of the Fourth Dynasty as performing in Egypt! How long previously they had been known to the Egyptians cannot be conjectured. No doubt centuries, perhaps thousands of years; nor is it likely that they limited their wanderings to Egypt. They probably found their way to the southern and northern shores of the Mediterranean. Troy then did not exist. The Greeks were savages.

The Sidi Hamed Ou Moussa, who is referred to by Mr. Hunot, told me an amusing story of an unprofitable performance of his troupe near a village of Daggata (Black Jews), not far from Timbuctoo. The acrobats were surprised at nobody coming to see their performance. But they were still more surprised when they discovered that the whole population of the place had run away, believing that the acrobats were jins and imps who were amusing themselves. This will show what a profound impression must have been made by these acrobats, if they found their way to Greece at the remote period when they were depicted on the monuments of Egypt.

The dwarfs of Mount Atlas, called Patiki, may be the dwarfs whose grotesque images were called by the same name—Pataeki, and the Cabeiric worship of which may have been an importation from the Phœnician colonies south of Mount Atlas.

It is worthy of note that the scenes of nearly all the earliest myths of Greece are laid in Mount Atlas (called by the natives *Ida-na-Dauran* or *Ida-Dran*—i.e., Mount Taurus), or in the Island of Crete, the first landing place for immigrants from Libya. Many are the traces of that migration in Crete and its myths. For instance, *Ida* is not a Greek but a Shilhach word, the equivalent of the Latin *Mons*. There are scores of *Idas* in southern Morocco, though few, if any, north of the Great Atlas. The Greeks may have mistaken the Shilhach word for a "mountain" for a name, and thus have made their mythology centre in Mount *Ida*—i.e., Mount *Mons*. The caves at its base became the workshops of mysterious cave dwellers, who established there their magic forges, and were called *Idæi Dactyli* (1); and were so revered that they were included among the great gods, the Cabeiri, sometimes called in Greek *Apataeki* (2). It is somewhat startling, in this late age, to meet south of Mount Atlas with original versions of familiar Greek myths. We may from many others select one which was a very notable one among mythologists. Mohammed-ben-Ibrahim, a Beni Bacchar, of Massa in Sus, says, "Theba is to the east of Paradise Mountain" (a hill near the source of the River Did). "It

(1) The name *Dactyl* (literally "a finger") may have meant a "dwarf," and have been a synonym of *Pygmy* (literally "a fist"). A dwarf is "a Hop o' my Thumb"; in Kaffir, "a Thumb."

(2) This is an instance of the use of *a*, or *ta*, before Berber names. *Sus* is always *Ta-Sus*, "the *Sus*."

was built originally by Kadmon ; Kadmon is the man who bought the ground by the size of a cow's skin, and who brought people in boxes to Ta-Punt, and took others back. He was in the habit of hiding the cows under the ground."

Probably on both sides of the Atlantic the ancient dwellings cut in cliffs were made by dwarfs. The little race to the west of "the sandy ridge" south of the Atlas, who captured the Nasamonian explorers, are called by Herodotus Troglodytes. The cliffs of the Atlas Mountains are frequently dotted with cave dwellings which must have been used by a small race, as they are not more than five feet high. They are now no longer used, though I am told some of these dwarfs on the river Dora, or Didoo, in the Bani Mountains, near Tinzone, are still Troglodytes. They were probably the tribe of dwarfs which ancient writers say owned a remarkably small breed of horses. The ponies of the dwarfs near the Sahara are famed for their endurance and speed, and are therefore used by them in hunting ostriches. Rabbi Juda, a Shilhach Jew, of Ternata, in the Dra Valley, says, "the little people are not Moslems. It is supposed that they worship Didoo Isiri. They keep their feast by themselves. There are many of them near the Soudan ; the Arabs fear them and pay to be allowed to pass through their country." "Their horses can do without water for four days and are called dwiminagh (they that drink the wind)."

The dwarfs are very holy men, though they shave their faces, and do not love the Prophet as much as they should. Some say that they are Christians ; others assert that they are idolaters and "worship Didoo Isiri." Sometimes I had little difficulty in getting the Moors to speak of them, though they have exclaimed with surprise, "How do you come to know anything about them?" But superstitious natives, and especially the Haratin living near Tamanart in the Dra Valley, have often cut short the conversation on my pressing them to tell me as to the numbers and place of residence of the dwarfs, etc. One said, "It is a sin to speak about them to you. I shall say nothing." Others say, "God has sent them to us. We must not talk about them." A young Jew now living in Manchester, but a native of Mogador, said that the Moors worshipped these Barakers, and would not talk freely about them to the Jews. He had tried to find out about them, but without success. He had constantly, when a boy, seen an old Baraker who died at Mogador about eight or ten years ago, who was looked on as a great saint, and as such was kissed on the shoulders by the Moors as they passed him in the street. These dwarfs are supposed to bring good luck to the towns where they reside, and are guardians and protectors, resembling in this respect the Palladium of the Trojans. If strangers were to succeed in carrying them out of the country, good luck would depart with them. It is probable that some such superstitious belief was at the bottom of the difficulty which puzzled and baffled Schweinfurth in his attempt to

get a sight of the dwarf Akkas of the Monbutto country, the king of which sent away by night his regiment of dwarfs, so as to keep them out of the way of his visitor.

In Europe and Britain the dwarfs of early ages are remembered as smiths, artificers and magicians, but no one has conjectured where they can have come from. If the Dra was, as it is believed by some to have been, a great prehistoric workshop, the Birmingham of the Bronze Age, the problem could be easily settled. The little and the larger Haratin are still great workers in metal, magicians and potent doctors, whose staple remedy seems to be safe if not sure. They make little books, which are carried about as charms or are placed in water, which has marvellous virtues that can cure all the ills that flesh is heir to. Wherever the Haratin went they must have "astonished the natives," as they wear a peculiar haik, which has a large eye on its back, about a yard in length. It is probable that the earliest traditions of Greece described wandering bands of masons and smiths as "the men with the eye," which in time may have become "the men with only one eye"—the Cyclopes. A khanif such as they wear is now in my possession. The skill of the modern Cyclops is devoted to sinking deep wells. The well-sinkers of Morocco come from the Dra to the cities north of the Atlas, and are still to be seen wearing their Cyclopean haik. (3) In northern Morocco there is a belief that there is under the ground a race of little men who can be heard at work. Two centuries ago it was said that this belief existed also in Wales. "Robert Kirk, minister of Aberfoyle," in his work published in 1691 on "The Secret Commonwealth," which treats exhaustively of "the subterranean people," their appearance, habits, dwellings, etc., says (p. 14), "Even English authors relate of Barry Island, in Glamorganshire, that laying your ear unto a clift of the rocks, blowing of bellows, striking of hammers, clashing of armor, filing of iron, will be heard distinctly ever since Merlin enchanted those subterranean wights to a solid forging of arms for Aurelius Ambrosius and his Britons till he returned. Which Merlin, being killed in battell, and not coming to loose the knot, those active Vulcans are ty'd to a perpetual labor." The mention of these little Vulcans reminds us that the father of the gods, the oldest of all, Vulcan or Patah, the eighth of the earliest system of Egyptian deities, was a Pataecus, and was represented as a dwarf. Classical mythology has made Vulcan lame and deformed, while his workmen, "the seven Cyclopes," were supposed to represent the earliest race of men, those progenitors of mankind whom the Hindoos worship as the Pitris. If he, the greatest, was a dwarf, the other seven must also have been dwarfs. What a beginning for the gods of antiquity—seven dwarf masons with their pygmy master-mason! Well may the Haratin boast, as their ancestors, the old Atlantes, did,

(3) Dr. Oliver says that the "all-seeing eye" is a Masonic symbol!

that they are the oldest people in the world, and that all other nations got their gods from them.

Professor Sayce, in his excellent note on Herodotus, B. III., Chap. 37, says that Ptah is represented as a dwarf (see also Rawlinson's and Kenrick's notes); and Egyptologists admit that the oldest type of the divinity in Egypt was that of Ptah, "the Creator" (identified by the Greeks with their Hephaistos, "the Architect of the Universe").

He also points out, what I think is a new idea, that from the name Ptah, or Patah, is derived that of Pataeki; and that those little-known groups of divinities called Pataeki or Cabeiri were sometimes classed together. But there is a confirmation of his view of the connection of names between Patah and Pataeki in the remarkable fact that Patah and the Pataeki were dwarfs. Nor was this earliest form of the Godhead, the deification of pygmies, confined to Egypt, for Selden says that all the greatest gods of Palestine and Syria were Pataeki, and he shows that little images of them were supposed to bring safety and good luck, and were placed on prows of ships by the Phoenicians, while the presiding genius and protector of the banquet table of the Greeks was an image of a pygmy Hercules.

Probably in Rome they were the venerated Penates, who were classed among the Cabeiri, and were household gods, which, under different names, were worshipped among so many nations of antiquity. It was, perhaps, a feeling that it was unlucky to speak of these pygmy deities that has thrown a cloud of mystery over the Cabiric divinities of antiquity. Movers, in the first chapter of his *Phonizier*, says that that group of deities called Dactyls, Cabiri, Corybantes and Cyclopes were similar to those old Germanic divinities now known as Kobolds. I had not read this passage when I suggested that they were like our Fairies and Brownies. The Monbuttoo regard the Akkas "as a sort of benevolent spirits or mandrakes, who are in no way detrimental." (See "Heart of Africa," II., 145.) A reference to Mr. MacRitchie's interesting little work, "The Testimony of Tradition" (Paul, Trench & Co., 1890), pp. 131-137, shows that the memory of a dwarf race of smiths was once revered by the Irish, whose old "God of the Bru of the Boyne," seems to have been a Vulcan.

The seven companions of Vulcan, his masons or workmen, the Seven Cyclopes, who, as we have seen, are included among the dwarf Pataeki, derived their name from their having had only one eye each. The same myth is related about the Arimaspi, and they, too, strange to say, were workers in metals or a mining race; and is still told, as we have already seen, respecting the dwarfs both of Equatorial Akka and of Akka in the Southern Atlas. Writers on the Isle of Man and the Highlands seem to agree that the fairies represent an extinct dwarf race. Mr. MacRitchie seeks for existing representatives of it among the Eskimo, Lap-

landers, and even the distant Ainos. It is possible that we may find some survivals of this race of dwarfs without going as far north as the Arctic regions, or as far south as the Albert Nyanza or the Congo.

We need not regard with incredulity, or "with a disdainful smile," the veneration of the Moors and of the Monbuttoos for these dwarfs, for the very same superstition still exists among some of our peasantry, though it is now between one and two thousand years, at least, since the dwarf race in Britain died out, and was represented by "the Little People," that haunt the fairy "knowes" or mounds of Wales and Ireland. "I am a Welshman," writes Professor Sayce, September 27th, "and was brought up in a Welsh village, so I know that the Kelts do not like to mention the fairies. My own nurse's brother had been carried off to fairy-land for a year. Do not forget that the Basques have a Cyclops myth of the one-eyed Tartaroa. You will find the picture of a dwarf from the twelfth dynasty tombs of Beni-Hassen, given in Wilkinson's "Ancient Egyptians" (Birch's edition), II., 70."

If any practical joker were to visit (after due notice of his coming and its professed object), all the "fairy mounds" in secluded districts in Wales and Ireland, and were to pretend to go through a form of exorcising and banishing "the Good People" from their ancient homes, he would create a storm among the peasantry that would rather astonish him.

THE DWARFS OF MOUNT ATLAS.

The paper read on this subject at the Oriental Congress on September 2, has attracted so much attention, and created so much discussion, that it is desirable to have the statements of natives and others on the subject placed within the reach of those who are interested in such questions, especially as The Times has summed up the proof of the existence of a dwarf race south of Mount Atlas as consisting of the statements of "two or three stray Englishmen," while another paper has asserted that only "two or three natives could be found" who would admit that they had any knowledge of such a race. The best way to comment on such reckless criticism is to publish the evidence.

But before going into the testimony in support of the existence of this race of dwarfs, I may refer to an unwillingness on the part of many natives to speak of them, arising probably from the belief that it is not lucky to do so, which prevents an Irish peasant from mentioning the name of the "fairies," who are only called 'the little people,' "the good people," "the gentry," etc., a vestige of the influence in the earliest ages of a worship of a dwarf race

In 1881, I commenced investigations into the beliefs, traditions, and ethnology of the races that inhabit the country south of the Great Atlas, many of whom come to northern towns in caravans, or as acrobats, or wandering fortune-tellers, or cunning workers in silver, brass and leather. Up to that date, and for several years afterwards, I was the only person who had made these people a subject of study. The Moors north of the Atlas seemed to know as little as Europeans do of that southern land. While jotting down some of the legends which I was told by a few of the people of Sus or Dra whom I examined in 1882 (for many of them would tell me nothing, or were timid or stupid), mention was made of the "little people" by a Susi that I met at Tangier, and also by a Taleb that was examined at Mogador. According to the first, "*Ayusa* or *Idyl* is the name of the small people that bring down Isiri and take him back." The second said, "On that day the *Adusal* (a small people) will appear." I never suspected that these expressions referred to a dwarf race, but assumed that they alluded to cherubs or fairies.

The next time that I heard of these "little people" was while in Algeria, early in 1888. A remarkably intelligent Susi, who had lived as a valet or cook in England

for some years, was engaged by me as a servant. He spoke English as fluently as an Englishman, and had become a Christian, and nothing delighted him more than to talk about his country and its people. His native place was 100 miles east of Massa, *i.e.*, about two days from Akka. (1)

One day he volunteered an account of the feast of Ashura, where the people that attend the fairs are personated with great skill. Among the persons represented he named "Akkas," and Jews, and was proceeding to describe the peculiar dress and look of the Sus Jews, when I asked him "Who are these Akkas?" He then described them as a race of little people not higher than four feet, and of a peculiar reddish color, "like that of a Red Indian of America," and differing from the complexions of Moors, Arabs, negroes, etc. According to him they were very brave and active, and dressed more like the French than the Moors, as they wore a woollen shirt embroidered at the neck in front and on the back. They had red leather boots or leggings coming up nearly to the knee, and their knife or dagger had a peculiar crescent-shaped handle. They made spindles and other small articles, which they sold at the markets. Their name was derived from their living in Akka, the country adjoining his own.

The story seemed so utterly incredible that I did not believe it, for I felt convinced that if there was a dwarf race so near the Mediterranean, the world would long ago have heard of them. He himself did not seem to think they would interest me, and merely mentioned them casually; and had I not brought him back to the Akkas by my wish to know who they were, he would have passed on to other subjects, and I would never have suspected that he had alluded to a dwarf race. On one point I knew he was correct, *viz.*, that there is a district, a very barren one, between Dra and the Sahara called Akka.

The conversation was forgotten, and probably never would have been recalled to my mind but for my seeing in *The Times* and other English papers, about two months afterwards, that Emin Pasha had sent to the Royal Society skeletons of two Akkas, a dwarf race living at Akka, in the Monbutto country, who are the smallest people in the world, as they are not much over four feet in height. The complexion of these Akkas was described as "like the color of slightly roasted coffee."

Hamed was sent for, and was asked to repeat his description of the small people about whom he had spoken to me. His account in no way varied from that which he had previously given. He could not read, and therefore could not have heard of the Albert Nyanza and its district of Akka with its dwarfs, for up to that time but little had been known about these Akkas in England, except through the works of one or two travellers. I had, unfortunately, when I was reading "*The Heart of Africa*," and had reached the amusing picture of a Bongo native in the

(1) The Lesser Atlas divides Akka from Sus, but there are several roads through passes, which connect them.

second volume, been interrupted by somebody, and had never read the rest of the book. The discussion about the dwarf skeletons, and the description of Stanley's dwarfs, have made everyone familiar with the name of the Akka dwarfs near the Albert Nyanza.

I immediately wrote what had occurred to several persons in different towns in Morocco and Algeria, and asked them to hunt up some natives of Akka or Dra, or a Jew from Ophran, and to find out whether they had ever heard of a very small race of dwarfs in that country.

The first to reply to the letter was the Right Hon. Sir J. Drummond Hay, who was spending the winter at Tangier, and who had for many years been connected with Morocco as our minister to that country. His first letter, dated May 10th, was as follows :

"The information you had received regarding the race of men dwelling at Akka, a barren district adjoining the Dra country, is quite correct. They are described to me as a race about four feet high, broad and muscular. They are called Nezeegan. The Moor who gave my informant this account of these people, said they live on milk and camels' flesh. They pound the flesh and salt it. The pounded meat is put in goat skins, and a handful of this stuff will suffice as the sustenance of a man for two days. They are renowned for strength and courage.

"The Dra Moor said that a European, dressed as a Mohammedan, and calling himself a Shereef, visited Akka, and found there a slab with an inscription on it, and carried it off. The Akka inhabitants did not discover, until after he left, that he was not a Shereef, but a Christian disguised as a Mohammedan. I have no notion who this traveller may have been."

The second letter is dated June 6th, 1888 :

"With reference to the queries put in your letter of the 26th ultimo, the only further information I can obtain is that the small race are of a mahogany color, with hair like that of negroes, and that they use the Shilhach language, but that there is a slight difference in the dialect from that spoken by the population of Sus. Berber and Shilhach are as alike as the Portuguese and Spanish languages. My informant now tells me that the tribe to which the Akka people belong is called 'Ait Wakka,' and that they live in a district adjoining the Dra country.

"My informant says that the Akkas have all a similar cast of countenance, and that a stranger can hardly distinguish one adult male from another."

Again, on the 23d June, 1888, he wrote: "My informant says that the dwarf, or small race, were not negroes, but dark, with features so alike that it is hard to know one from the other. Hair crisp and curly."

After my paper was read before the Congress of Orientalists, he wrote me:

"During my long residence in Morocco, upwards of half-a-century, I ought,

as may be expected, to be well acquainted with that country and its inhabitants. Though I have travelled frequently in the interior where the Moors and Arabs reside, I have never ventured to penetrate into the mountainous districts inhabited by wild Berber races, except on the northern slopes of the Atlas. The Berbers of the south differ from the northern people as much as gypsies do from the English peasantry.

"They are an intelligent race, skilled as smiths, tinkers, well-sinkers, makers of leather, acrobats, jugglers, fortune-tellers, and professional seekers for buried treasure, and are in possession, as it has come to my knowledge sometimes, of documents and oral traditions about treasure hidden by their forefathers. You were the first to make the Berbers dwelling on the southern slopes of the Atlas a special subject of study, when you commenced researches ten years ago, and since then you have, in a great measure, been alone in enquiries regarding their legends and beliefs, and have devoted, to my knowledge, much time to patient research, and have taken infinite pains, at some considerable expense, to obtain information as to this unknown field. With regard to the present controversy raised regarding the existence of a dwarf race, I remember in 1888 you wrote to me, from Algeria, about your servant, a native of Soos, having stated that there was in Akka, the country adjoining the Soos district he came from, a race of dwarfs about four feet high, having a reddish complexion, differing from that of the Moors, Arabs, Berbers, or negroes. It is, as you are aware, a fact that there is a district called Akka near the Albert Nyanza with a precisely similar race of dwarfs, a coincidence which we can hardly suppose to be a chance one. I had also a late opportunity of questioning a native of Dra on the subject of dwarfs, and he gave without hesitation, and as I am led to believe truthfully, the same account as my previous informant, whom he did not know I had examined; but he said that the Dra dwarfs are called the Little Harateen. He described them as being about four feet high, with a red complexion and short woolly hair. He said 'they are very active, and are more ancient than the larger Harateen, who are sprung from them and resemble them in color and ways, but are taller from intermarrying with other races. The small people are called Baraka or Oulad Mebrok, the Blessed Tribe, or Sons of the Blessed, and are supposed to bring good luck, so we do not like to talk about them.'

"It does not appear that the dwarfs are as numerous in North as in Equatorial Africa, but *of their existence I have little doubt. I have met individuals occasionally of this race*, as described, before I knew of the interest which is at present attached to these people, and so had not taken an opportunity of conversing with them.

"I regret to have seen articles and letters addressed to public journals calling in question the accuracy of the interesting account you gave of the Dwarf Race in

Morocco at the Oriental Congress. I hope you will ere long publish for the benefit of the literary world the result of your researches regarding the history of the people dwelling on the southern slopes of the Atlas."

Miss Lena Day, belonging to the Mission to the Berbers at Tlemcen, in reply to my queries, wrote: "In reply to your letter, I have done my best to obtain information in answer to your questions, but as the time you have given me is rather short, I have only been able to find one man from Sus, but he told me that the Akkas are not dwarfs, but on the average five feet high; that the word you mention, Nezeegan, is the name of a tribe of dwarfs living in a town called Nezeeg, thence their name; that the town Nezeeg is very near Sus, whereas the tribe of Ait Atta (not Akka) is some distance from Sus, though its people do frequent Sus for commerce. The Nezeegan resemble the Arabs in every particular, but their height is less than four feet. Their bournous is made of three and-a-half yards of material. According to this man's account the Ait Atta resemble the French nation in appearance and dress, and it is said that they were once Christians, but are now Mohammedans, governed by a Cadi, and under the power of the Sultan."

Again on the 29th June, 1888, she wrote: "I have delayed answering your letter, hoping to get more reliable information, but I have only succeeded in seeing one man from Sus who has been at Nezeeg. Both men are agreed that the dwarfs are not negroes."

This information obtained by separate enquiries at Tangier and Tlemcen strongly confirmed the story told me by my Susi servant. It was clear that the dwarf natives of Akka, near the Victoria Nyanza, must belong to the same race as the little natives of Akka in the southern Atlas, as they were precisely alike in every particular, except that the one race is savage and the other is civilized. As they are both red-complexioned, it is possible that their name may be derived from "akka" (red).

It was evident that the subject ought not to be neglected, but that somebody ought to look into it in Morocco. From the state of my health I did not feel disposed to engage in an investigation which would need many months of steady work. Therefore, while passing through Paris, I called on a well-known Egyptologist, Professor Maspero, and urged him to take up the archaeology and ethnology of the southern Atlas, and I offered to meet him at Mogador, and to bring the natives to him who could tell him the legends and folk-lore of that region.

He was told that the god Didoo (called by Brugsch Bey a "Nubi-Libyan divinity"), one of the oldest of Egyptian gods, must have come from the country south of Mount Atlas, for rivers and tribes bear his name, viz.: The district of Did or Didan; the Ait Didi, or Didoo; Ait Hedidoo, and Ait Doodoon; the River Did (which by its junction with the Idermi forms the Dra), and the River Didoo or Dora, in the Black Mountains, near Tinzone, a range of the Bani Mountains;

while the name of the god Didoo Osiris is known south of the Atlas as Didoo Isiri. It has since transpired that "an ancient city of idolaters" in the Dra Valley, now in ruins, and called Ta-Punt by the natives, is also called "Anibna-Didoo" ("the town of Didoo"). It was pointed out that the traditions and beliefs of the people of that country had never been studied by anyone except by myself, and that we must seek there for that Cradle Land of the Egyptians, "the Holy Land of Punt," and not "somewhere on the shores of the Indian Ocean."

A point of less importance, but of a good deal of interest, was also suggested to him, that evidence as to the existence of a dwarf race in the district of Akka, a country bounding to the south on the Sahara, had come to light.

As far back as 1883, a copy of a paper on "Mount Atlas and its Traditions," read at Montreal in 1882, was sent to Professor Sayce, and he was urged to spend a winter in Morocco and to look into the archaeology of that country.

For the first time, then, in November last I took part in investigations as to the dwarfs. As previous to that the enquiries were made by others and at a great distance from me, I may state what others have learned and know as to these dwarfs before giving an account of my enquiries and their results.

We have seen what was gleaned by Sir J. Drummond Hay's enquiries and also by those of Miss Day.

The late Mr. Aissa Farar, a colporteur, was visited at Beni Miskeen by a dwarf not over four feet high, who wished to buy an Arabic copy of the Gospels, and who, on being told the price, went away and returned with poultry, etc., equal in value to the price named, and on receiving the book kissed it reverently and hid it away in a fold of his dress. He was much more cordial and friendly than any of the Moors had been, a circumstance that lends some color to the statements often made as to these dwarfs, that some of them are Christians. The dwarf said he came from a very wild and inaccessible country to the eastward, where his tribe lived secluded from other people; and he told a curious story as to the creation of a dwarf race, and why the Creator allowed them to be so small, and so many other races so tall.

Mr. Farar was on a long excursion this summer in northern Morocco, and was determined to find this little man, and get him to act as a guide to where his tribesmen live. I have but little doubt that he obtained some further information before he returned to Tangier. Arabic was his native language, so he had special advantages for seeing much of the natives. It is to be regretted very much that a fever (probably caught on his journey) proved fatal to him a few months ago. It is likely, however, that his family or friends may know what were the results of his enquiries as to these dwarfs.

The fourth person who made enquiries as to whether there was really a race

of dwarfs as alleged, was Miss Herdman, at that time residing in Fez in connection with the Mission to the Berbers. Her abilities and knowledge of the Moors, and of their language and customs, are spoken most highly of by all who know her. Unfortunately, I had, soon after writing to her, mentioned these dwarfs to a retired leader of a troop of acrobats (2) called Sidi Hamed Ou Moussa, and suggested to him that it would pay him to take a dwarf to England to be shown to scientific societies, and exhibited to the public. He professed never to have heard of such a race; and on my laughing and saying that I would find the dwarf, as there was one at Fez, he offered to write to him, which I did not wish him to do, as he would, no doubt, write forbidding the dwarf to be seen by Europeans. I wrote again to Miss Herdman, and told her she would probably not be able to get a sight of the dwarf. My anticipations were realized. In a few days he was at the point of death!

Her letter dated at Fez, February 4th, 1891, says:

"There is a tribe of dwarfs inhabiting a part of Sus, called Oulad Sidi Hamed Ou Moussa, or Sidi Hamed ben Moussa. Some of them are acrobats, and come occasionally to Fez. They are expected in the spring. As the court is at Morocco, I think they are more likely, however, to go there, as there is more money going there. There is a man living at Fez of the tribe. I know persons who know him. Unfortunately he is too ill to leave his bed at present, I am told, and is likely to die, having been ailing some time. They are about four feet high. Various persons from Sus have described them to me, and say that a woman is the size of an ordinary little girl, and a man with a beard is like a little boy. They are never called Akkas or any name but that which I have mentioned. Some are larger than others. Write to Morocco City, as they will be almost certain to be there for the festivities of the wedding of the Emperor's son.

"You may rely on the information I have given you, as I have it from various sources. There are no dwarfs between Fez and Morocco, as far as I know."

"Our man-servant, a well-read Moor, did his best to bring correct news. The dwarfs are said to be rather expert thieves, for they climb on each other's shoulders, and so scale high walls. Others say that they can climb like cats without any foothold."

It will be seen that everybody that so far has described them, agrees with Miss Herdman in her account of the height of these dwarfs, who, with their distant kinsmen of Equatorial Akka, are the smallest race in the world.

Mr. Walter B. Harris, the well-known traveller in Morocco, and author of "The Land of an African Sultan," whom I met for a few minutes at Tangier in

(2) The dwarfs often perform with these acrobats, but avoid the coast towns, where Europeans are. They have probably the same relationship with the Sidi Hamed Ou Moussa that the little Harateen have with the larger Harateen. Many outsiders are allowed to join the *troupes* for a time.

November last, told me that he had seen a dwarf at Fez about four feet high, and he promised to make enquiries as to this race, and to get a photograph, if possible, of one of them.

In September, 1891, he wrote to me:

"I am intensely interested in the dwarf question, and intend leaving for Morocco in November, when I shall make every possible enquiry about the subject, and I hope to meet with success. Of the existence of dwarf tribes I have absolutely no doubt. While in the interior I made the acquaintance of a leading Moor, who told me that such dwarf tribes existed, and that he was yearly visited by three or four dwarfs on business."

The following extracts from a letter from him in *The Times* of September 14, 1891, are in accord with the preceding accounts of these dwarfs:

"Mr. R. G. Haliburton, in an interesting paper read before the Congress of Orientalists and reported in *The Times* of Thursday, September 3, gives an account of the dwarf tribes of southern Morocco and Mount Atlas.

"I had the pleasure of meeting Mr. Haliburton in Morocco in November last, and of conversing with him on this subject. I left Tangier the day after this conversation, and, excepting for a short visit, did not find myself again in that port until ten months later, at the end of August, when I left for England, arriving ten days ago. This fact alone prevented me communicating my notes to Mr. Haliburton on the subject before his paper was read, and, as I feel sure that the existence of these hitherto almost unknown dwarfs will not fail to interest the public, I take the liberty of writing to your paper as the best means of adding a few additional facts to Mr. Haliburton's most interesting account.

"The first time I chanced upon one of these dwarfs was in the early months of 1887, in Fez, but except noticing him as a peculiarly, nay remarkably, small man, it little struck me that he might belong to a tribe uniform in stature. This man, by name 'Rebber, I afterwards became tolerably well acquainted with on several subsequent visits to Fez, but in spite of my being on speaking terms with him I found it difficult to persuade him to put aside his reserve and speak freely of his people, and impossible to measure him. However, I estimated his height at about four feet two inches. He is in, or past, middle life, the father of a family, and the husband of a Moorish woman of normal size. The fact that his children are the average height of the Arabs and Moors of Fez might lead one to suppose, did I not know positively to the contrary, that this dwarf is only a stray case of undergrowth, and not coming of a dwarf people. He is sharp in wit, lithe in limb, and most active, by no means unskilled with the single-sticks, and a capital rider. In color he is a light dusky brown. He grows a short scrubby grey-black beard. Until this year this much-petted and well-known dwarf of Fez was the only specimen

I had chanced upon, but during this last spring fortune put another in my way, this time a younger man. As I was travelling in native costume, he seemed much less reserved and suspicious than his fellow-tribesmen, and entered into conversation tolerably freely, though he again refused to be measured or to allow me to take his photograph or measurements of his skull and limbs. His tribe he stated to be Mohammedans, living in caves and tents in a range of mountains situated to the southeast of Wad Draa, but he did not know the name 'Bani' applied to these mountains by Mr. Haliburton, nor did he describe the Akkari, (3) or inhabitants of Akkar, as being dwarfs, though a tribe of them is resident among them. However, the evidence of Mr. Haliburton, and the strange coincidence of Schweinfurth's Akka of Central Africa lead me to discredit this statement, or rather perhaps to believe that he was unaware that the name Akkari is used for the dwarfs as well as for a larger people. He continued to say that his people are keepers of goats and herds, and in their own country do but little manual work, though one and all have some knowledge of trade, such as tinkering and mending old shoes, etc., which they practise should they migrate or travel from their native lands. Arabic and Shleeh are alike spoken by them, but I could discover nothing of a distinctive language. They are skilled, he said, in hunting ostriches, the feathers and eggs of which they sell to the Arab traders of the Sahara. Their country can be reached either by Tafilet, or Tafilelt, as it is called by the Arabs and Berbers, or by Tarudant, in the Soos Valley.

"Mr. Hunot also mentions that the natives of the Atlas Mountains are desirous of discovering the ancient treasure-houses of the 'Romi,' as they call their predecessors in that part. At Immintelleh, above Amzmiz, a small town situated to the southwest of Morocco City and at the northern foot of the Atlas, I was constantly questioned about a treasure-house of the 'Christians,' said to exist at the bottom of a curious deep pool, into which the water flowed by a subterranean channel far beneath the surface. Of this spot I gave a short description at one of the meetings of the Royal Geographical Society ('Proceedings,' January, 1889). An Akkari, or inhabitant of Akkar, I came across at Wazan, a man by name Abdurrahman, who did not deny the existence of the dwarfs, as so many do either from ignorance or superstition, but denied that the name Akkari applied to them, stating, as did the second dwarf I interviewed, that they were large people, as he himself was, but that many of the dwarfs were living amongst them, and that more till inhabited the mountains to the southeast of Wad Draa. In questioning him as to ruins, etc., in the neighborhood, he mentioned to me the existence of a ruined and uninhabited town, in good preservation, by name 'Osuru,' a name that will no doubt

(3) This name should be Akkoul.

interest Mr. Haliburton as being connected with the worship of 'Didoo Osiri.' 'Osuru' and 'Osiri' can be easily explained to be one, owing to the probable omission of the two latter vowels in the Arabic spelling. This Abdurrahman El Akkari is a man of medium height, light brown in color, of pleasing features; he is a worker and mender of old shoes. He denied that the dwarfs are 'worshipped by the Moors,' and could in no ways explain the extraordinary reticence of Mohammedans in speaking of them. That they are supposed to bring good luck he frankly acknowledged, and in taking advantage of this idea many earn a livelihood by writing charms and telling fortunes. The reverence that is paid them I believe to be merely the remains of a superstition far older than Mohammedan times."

Mr. Harris questions the idea as to these Barakers not being Moslems, but the evidence on this point is very strong. He also does not agree with Miss Herdman and a good many witnesses as to there being a tribe of acrobats.

"The Daggata, or 'black Jews,' are not in reality Jews, but are so classed by the Arab traders and slave dealers, just as other black tribes are classed as 'Christians'; I have come across many of these Daggata, who are easily recognizable by the three deep scars on their cheeks—a tribal mark. They are said by the other Soudan tribes to be cannibals, and are generally despised on this account, and on account of the general belief in their being Jews. As far as I could discover in conversation with such of them as I have met in slavery, and who had learned Arabic, they are pagans, but adopt Mohammedanism very readily.

"Mr. Haliburton again calls attention to Hanno's Troglodytes. A large city of these strange cave dwellings I visited at Ain Torsil, in the Atlas Mountains, in 1887, and a somewhat full description written by myself was published in The Times of September 22nd of that year. I quite agree with Mr. Haliburton that these caves were the work of the dwarfs, the low ceilings, seldom over five feet two inches in height, alone going far to prove this theory.

"In another portion of his paper Mr. Haliburton mentions the 'haik' bearing the 'eye.' Does he not mean the Berber 's'lham' or 'bernous' of black woven goat hair, with the 'eye' in red and slightly decorated? The writer had one which he bought off the back of a Berber in the Atlas Mountains, for they are not by any means confined to the dwarf tribes, but are worn all through the Atlas Mountains. The theory that this 'eye' is the origin of the 'Cyclopes' is by no means far-fetched.

"It is to be hoped that if any reader possesses any knowledge of these dwarf tribes he will take this opportunity of putting it before the world, for with a collection of notes on the subject it would be far easier to follow up the study of one of the most interesting and least known races of the globe."

We find on looking over the preceding accounts of this race of dwarfs, that

they agree not only as to the main facts, but also as to details. Mr. Carleton, of Tangier, a nephew of the late Sir Wm. Kirby Green, tells me that he has seen three of these dwarfs, and has often talked with them. There are two dwarfs at Fez, one of them not much over three feet high. He was in Tangier for some months, and used to play chess with Mr. Carleton, who was then a boy. The dwarf is called Abdallah-ben-Saleh. He also saw the larger dwarf at Fez, and one near Alcazar, the shepherd of the Kaid of Ramoosh, who told him that he came from the district of Ouisda, in the country of the Beni Znassen, which cannot be very far from the French frontier.

The two following letters were received after I had handed in my paper on "Dwarfs and Dwarf Worship." The first, written at the Grosvenor Club, August 15th, is from Captain Rolleston, a well-known writer on Morocco, a country in which he has resided for many years:

"Relative to your queries as to the dwarfs of Morocco, I saw one of them about six years ago, when residing at Tangier. He appeared to be about 35 to 40 years of age, between three feet and four feet high, and well proportioned. In color he was no darker than an ordinary Spaniard, and, unlike the generality of the Moors, was clean shaven."

The next is from Mr. George Hunot, our consul at Saffi, who has more than once, in recent works on Morocco, been pronounced the highest living authority on the Moors. His clerk, Mr. Harry Broome, a native of Mogador, had promised to get me a Shilhach version of an ancient poem on Karoun and the River Stoucha (Charon and the Styx). Stoucha is the name of a tribe, an extensive district, and also a river that flows into the ocean at Massa, and finds its way to Paradise. (1) Karoun, however, like Noah or Osiris (called Isiri), is also a divine instructor. God at his request gave him a plow, and he taught men agriculture, but wherever he went a woman followed him and undid his good work. She may, perhaps, be the original Pandora. Mr. Hunot also refers to some questions which I wished him to put to Dra people who attend the Saffi market, as to "an ancient city of idolaters" called Punt, or Ta-Punt. Mr. Hunot wrote to me from Saffi, August 8th, 1891:

"With regard to the old song about Karoun and the Stoucha, I have been at Broome to get the man to have it translated into Arabic. My man does not know the song, but his friend, a Soos Taleb, does. It will yet reach you. Broome is trying to get it, and I will urge him to forward it as soon as it is ready, and will assist also with the translation. I recollect the dwarf you allude to as living and dying at Mogador, and I think there is one also here at Saffi. The Mogador man was about the size of a boy of ten or eleven years of age. I do not think

(4) Rabbi Mardochee, when he reached the extensive district of Stoucha, entered a vast forest called after a man of the name of "Himmou Karroum." (See *Bulletin de Geog.*, x., 565.)

what you have found out is imaginary. I saw some Arab gypsies the other day—fortune-tellers; two or three of them were handsome-looking young women of about 18 or 19. They were from the tribe of Oulad Bu Sebah ('Sons of the Father of Lions'). I know from experience that there are hundreds of names of places in the Atlas Mountains which we have never heard of. There are local names quite unknown to the natives living in the adjacent districts to those named. I hear from some of the natives that you must have got hold of valuable old chronicles belonging to the races of Europeans or 'Romi,' that they know once occupied their country. What they all want to know is where are the treasures and springs of water hidden by those races, who are believed to have had the power of the genii of that epoch? I am sorry you could not have the song ready for your visit to Cardiff. I should like to have Sir John's note, stating that important results had followed your researches."

Mr. Broome speaks of having often seen an old dwarf at Mogador, who lived there for many years, and was called Sidi Baraker, and, as a saint, was kissed on the shoulder by the Moors in passing him in the street. This superstitious reverence can hardly be wondered at when we remember Chénier's account of the Sultan's horse which had gone with Hadjis to Mecca, and was therefore sacred, the Sultan occasionally kissing the horse's tail and mane in the fervor of his reverence!

Considering how few of these dwarfs are to be found in northern towns, it is surprising to note that so many Europeans have seen them, and that they all confirm the statements of natives as to the peculiar look, size, complexion, etc., of these dwarfs. I may mention, among those who have testified to the existence of these dwarfs, the evidence of Caillé (one of the few Europeans who ever travelled with a caravan from Timbuctoo to Dra, and reached that place alive), who endured an amount of hardship and ill-treatment that broke his health, and ultimately shortened his life.

Caillé had never heard that a race of dwarfs southeast of Dra are slave-traders and ostrich hunters, who are so much alike that they cannot be distinguished from each other, and who go into the Sahara to meet caravans on their way from Timbuctoo, and to buy slaves and ostrich feathers, which they sell again in the markets of Sus. He noticed, as the caravan was approaching Akka, a dwarf who met them at a stopping place, and was long engaged with the leader of the caravan in business negotiations. The dwarf was left behind, but, to Caillé's surprise, reappeared at another stopping place, for Caillé supposed that the second dwarf was the same as the first. He very naturally remarked, "*ce petit homme m'apparaissait comme un nain mystérieux.*"

We have also the indirect testimony of Rohlf, a renegade, who spoke Arabic

imperfectly, and was robbed and left for dead by some of the lawless inhabitants of the River Dra. He did not go down the Dra Valley, but crossed the river far down on his way from Sus to Tahlelt, and must have been near a Baraker town, as he speaks of a place of some importance, being not far distant, called Zaouia Sidi Baraker (which he spells "Barca"). Although a renegade, he was looked on with suspicion as being a Christian, and the natives, therefore, would not have made the dwarfs a subject of conversation with him, for even among themselves they say little about them.

CONFIRMATORY INVESTIGATIONS BY MYSELF IN MOROCCO,
1890-91.

Had I never made any enquiries myself, the testimony of so many natives and Europeans, in so many different localities, all agreeing in their descriptions of this race, would be very conclusive evidence of there being tribes of such dwarfs in the southern districts of Morocco; the coincidence, too, that the Akkas of the Albert Nyanza are precisely similar to the little natives of Akka, south of Mount Atlas, is so remarkable, that, coupled with the evidence which I have referred to, it precludes the possibility of a mistake as to the existence of the Atlas dwarfs.

If, however, any doubt on the point exists, the confirmatory results of my own recent investigations, begun in Tangier in November, 1890, and concluded at Saffi in June, 1891, will be sufficient, I think, to settle it. Having unsuccessfully for two years tried to induce others to take up this subject, it was my duty to do my best to clear up the two points at issue, first, as to the existence of these dwarfs, and secondly, as to why so many Moors make such a mystery about them.

The results of my enquiries at Tangier during the first few days of my stay there are described by me in a letter, which has already been published.

"As a good deal of interest has been excited by the subject of the existence of a dwarf race within a few hundred miles of the Mediterranean, I may state for the information of winter migrants to Tangier that they can see a dwarf at that place, as he is always to be found near the gate of the large Soko. He is a donkey-man, and is about four feet six inches in height, as tall as an Andaman Islander or bushman, but six inches taller than an ordinary Atlas dwarf, and nearly a foot and a half taller than Abdallah-ben-Saleh, the smaller of the two dwarfs that live at Fez. His comparatively large size is the result of his father, an Akka dwarf, having

married a Moorish woman of ordinary size. Most of the following extracts from the beginning of my journal in Morocco, November, 1890, refer to him.

"On arriving at Tangier, my first thought was to hunt up two natives, who were there in 1887. They proved to be still there. One of them an Akkoui, a native of Akkairi, in Akka, and the other a Susi. When asked if they had ever heard of a race of small men, they at once replied that they had often seen dwarfs who inhabit Akka. The Akkoui said that a town of them was near Akkairi, and that 'they are called Taata Tajakants. They find money for people. They live at Akka-Igan, and are called Akka-Guil. Guil is the name of a place. They are about four feet high.' The Susi said that he had often seen them when in the Dra Valley, and that he had 'seen one that was not much over three feet in height.' They write on a wooden slate in order to find money."

The following is an entry in my journal a week later :

"Having heard that there was a dwarf always about the Soko, I repeatedly asked the Akkoui and the Susi to bring him to me, and offered to pay them well for doing so ; but they evidently had some reason for not letting me see him, as they never brought him to me. While walking to-day through the Soko (the market-place) with S. we saw the little man, who resembled an Akka. S. had previously offered him a job, but the dwarf did not turn up. We, therefore, hired his donkey, and he came with us to the International Hotel, and we induced him to come with us into a room there, but he was evidently in a great fright. He was very broad shouldered, and had a peculiar reddish complexion, good features and long-shaped eyes, a little slanting up at the side like the Chinese eye. His expression was honest, intelligent, and good-humored. I got him to let me mark his height on the wall, but he was in a tremor, evidently fearing the 'evil-eye.' He would not remove his fez ; the edge of it was, therefore, included in taking his height. I made it four feet eight inches, but S. said that the dwarf raised his heels at least two inches. Therefore, allowing for the fez, we can make his height about four feet six inches. His name is Jachin-ben-Mahommed. He is thirty years of age, and a native of Wadnoon. His father is a native of Akka, and one of the small race there, and is, he says, much smaller than he himself is. Jachin is larger than any of his brothers or sisters. His mother is an ordinary sized Moorish woman. The dwarfs, he says, are very brave and active, and great hunters of ostriches, having small, swift horses that are called by a name meaning 'those that drink the wind,' and that are fed on dates and camels' milk, and are very lean, and, if judged by their looks, would be set down as worthless. The dwarfs, he says, are so active that one of them can jump over three camels standing side by side. They wear a blue shirt embroidered on the breast and back, and have leggings that come up nearly to the knee, and wear a haik with a large yellow eye

on its back. Their knife is different from those used by the Moors. They put ground camels' flesh into a bag when they travel. They weave cloth and make spinning wheels and spindles, which they sell. They go into the Sahara to a fair, and buy slaves and ostrich feathers, and bring them to the fair at Tazzawalt (a town near the sea, about three days north of Wadnoon, where the tomb of Sidi Hamed Ou Moussa is, and where the chief of the acrobats reigns as a king). They are called Sahara people, and live about eight days to the east of Wadnoon. They are about four feet high, and attend the fairs in Sus, and are different from the Moors, negroes and mulattoes, as they have a peculiar reddish complexion. They use firearms, and sometimes bows and poisoned arrows.

He said there is a man like himself in Tangier, and he promised to bring him to me. I doubt his doing so, as the Moors evidently have a dislike to having anything known about these dwarfs. I subsequently told him I would give him a new fez, but he never came for it. It will be seen that he repeats almost verbatim the account given me of the dwarfs by my Susi servant in 1888. (S.'s native language, as well as that of the manager of the hotel, who was present, is Arabic). I used often to try to get Jachin to come to see me. He shaves his face, which is always taken as a sign that a man is not a true Moslem. The Ait Atta, who extend from Akka to Tafilelt, and are found to the east of Demnat, are said to have been once Christians. They shave their faces."

It is hard to imagine stronger evidence than that of a kinsman of the dwarfs, whose native place was on the borders of the Sahara, and who described a tribe of dwarf ostrich hunters. The criticism on it is very significant—a quibble! I had remarked that the description of the ostrich hunters was precisely like that that had been previously given of them by my servant in Algeria in 1888. When I left that country he remained there. The Times quite gratuitously assumes a series of facts—that the Susi remained in my service; that I brought him with me to Tangier; that he was present at the examination; that he sat at the elbow of the dwarf; and that he suggested, and was allowed by us to suggest, unfounded statements to him; and that, therefore, the evidence of the dwarf was entitled to no weight! The animus of such criticism is so plain, that further comment on it is needless.

It will be noted that the ostrich hunters wear the khanif with "the all-seeing eye" on the back, a peculiar kind of bournous that is worn from Glaoua, near Morocco, to the Sahara, and from the Atlantic nearly to Tafilelt, by a majority of the population.

A Moor whose father was connected with the Emperor's army during its raid into Sus, says, "An Akka at Morocco lives on the funds of the Mosque of Sidi Abbas. There are others living there. I know two dwarfs at Fez. One is called Suldan El Baraka ('The Lord of Blessing'). I know two or three at Mequinez."

A native of Warzazat, in the Dra Valley, says that Taurirt in that district is a place where the small people live. A tribe of small people live at Garnata, and are called from its name Egarnan. A Moor, a native of Tafilelt (several days to eastward of the last-named place), says, "The little people live near the River Dora, near Tinzone in the Black Mountains, and trade with Tinzone. There are more than a thousand there. They shave their faces and the front of their head; color reddish; lips something like those of a negro; but they are different from other people. They are about four feet."

It has come to light in the course of these investigations that the people of the Dra are known as the Little Haratins, and also as the Larger Haratins, who are the descendants of dwarfs, who have intermarried with black, or with white tribes. The first have a reddish-black complexion, and the latter a yellowish tint. It may be well to mention that Leo Africanus spells Dra "Dara." In Smith's "Dictionary of Ancient Geography" we are told of the Darae or Gaetuli-Darae, on the Steppes of the Great Atlas, and of "the Melano-Gaetuli, a race from a mixture of the Gaetuli and the Nigritians. The pure Gaetulians were not an Ethiopic (negro), but a Libyan race, and were probably of Asiatic origin. They are supposed to have been the ancestors of the Berbers." The Haratin, according to De Foucauld, are looked down upon and are anxious to marry among the whites. When a man wishes to marry, the first question as to the lady is, with the Arabs, "is she of an old family?" with the Shilhach, "has she money?" and with a Haratin, "is she white?"

The first Haratin whom I saw was evidently not an ordinary Moor, and looked much more like an Englishman, and I asked him if he was not descended from an European. He brought to me the son of the governor of a district of Akka near Sus, of which Tazounin-Akka is the principal town, who said that "The Haratin are the tall and the short, the latter are living in three towns, Tamzrat, Atouayli, and Tadakoust; their faces are generally broad with a dark and yellowish complexion, their old language is forgotten, and is called Tagnawot or Mizgitin. They are constantly fighting with each other, and the governor has to make peace between them." He subsequently said, that "The little men are the oldest people. The Haratin who come from them are larger from intermarriages with other tribes. They speak the same language and are alike in looks and ways. They and the Zenegar also speak Hedah, Haidah or Tinker." He also said that Ait Wabili was one of the towns of the dwarfs. "About 400 always there. They are called Tajakant; another name is Aglimen. They make good dresses, and are fortune tellers, and know the stars well."

The Haratin was subsequently examined and said, "The Ait Tinker, the Ait Souk, and Ait Sheltar, are near me, and there are towns also of those names where

there are little people. We are called Haratin, Hartani, and Haidah or Heden. The whole country above Punt used to be called Heden. The Bani Mountains are called the mountains of the Christians, and are considered to belong to them. I do not think a Christian would be molested if he could get there. The Haiden, Haratin, or Tinker are different from the Zenegar, and know more than they do, but resemble them. We have a habit of mixing up words, and putting the ends of words first so that no one else can understand us."

A large Haratin (about five feet six inches in height), a native of Tamanart, one of the headquarters of the dwarfs, was next examined. He said there were the remains of ancient buildings there, and that the following were the names of their towns in the Bani Mountains, a range bordering on the Sahara: Asa, Atoumribet, Tashker-Yekn-ishet, and Bani-Youssi.

He refused to say anything when closely questioned as to the dwarfs. Asked who the Tinker were, he said, "they are people who do not say all that they know."

When he first came into the room, he became very much excited when he was shown the frontispiece to Vol. I of Brugsch Bey's "Egypt under the Pharaohs," copied from the monuments, and representing the Rutennu offering tribute, and exclaimed, "this is what we see at Tamanart"; but he afterwards denied that he had said this, and would say nothing more about the dwarfs and Tamanart. It has since transpired that the most interesting remains that survive in the Dra Valley, are at Tamanart, but what they consist of is not known to outsiders.

The next man that was examined was from the Sahara, a trader in dates, who spoke only Arabic and Fellatah. He was a stranger in Tangier, and could not find his way about the town. My servant, who spoke English and Arabic fluently, brought him to me. He said he had been at Ta Punt (called by the Arabs Tabount). There are a small modern town, and, two or three miles distant, the ruins of the old town, where there are "little figures, some with horses' heads, some with those of bulls. The people call them Ait Mahkerbu, and Ait Hazor. Have heard them called Patiki. That is the name of the small people." After describing a remarkable feast called "the Night of Confusion," he said, "the people from the Sahara have nothing to do with the feast. They go there to sell dates. The large Haratin are called Ait Brahim; the small, Ait Bar Hamed. The Haratin are the big and the small."

At Saffi, a man who had just arrived in the market-place with dates was examined. He described the old ruins near the town of Ta Punt. "There are many small figures there about eighteen inches or two feet high, but not of men. They are mixed, part men and part animals, some with the body of a man, and the head of a monkey or a dog. They are called Ait Mahkerbu. There are small and large Haratin. The small are about four feet high."

A rabbi from Ternata, below Mezgita, on the Dra, was examined, and said, "The Ait Atta are half Christians. The little people are not Moslems. They keep their feast by themselves. It is supposed they worship Didoo-Isiri, but they keep to themselves. There are many of them near the Soudan. The Arabs fear them, and pay to be allowed to pass through their country. Their horses can do without water for four days, and are called 'dwiminagh' (they that drink the wind). They and the little people are the same. The Arabs call them Baraker. They are also called Ruhar."

Another Jew from Agadir was examined, and said, "They call a dwarf Taleb el Elsir ('the little Taleb'). The Moors do not like to talk about them to strangers. When they are in a town it is lucky. Some of the small people do not like the Prophet Mohammed. There are small people at Ait Tinker, called by that name."

Hearing that there were Hadjis in town at Tangier, I sent the mother of my servant (a Jewess from Mogador), to see if there was a dwarf among the Hadjis. She met a Moor among them whom she had known at Mogador, who told her that there were no dwarfs among them, for "most of the Barakers do not believe in the prophet, for their ancestors were Christians, so they seldom go to Mecca. They shave their faces like Christians."

Three men from the towns of Tazagora, Tatta, and Warzazat, said that at Ta Punt "there are some small figures with the heads of wolves and dogs, etc. They call them Beni Kerbu. Okillam is the name of the language of the Haratin." Another Draoui examined the day previously described these figures as "some were mixed, part animals and part men, about eighteen inches to two feet in height."

A native of Ait Psech, in Akka, says: "There is a language called Tinker, which is a mixture of Shilhach topsy turvy. The Haratin speak it, also the Zeneghar." He said that at Ta Punt there are, in a ruined temple called "Abniat Didoo" ("the Temple of Didoo") (1), "small figures inside the building, some eighteen inches, some three feet, very odd looking, no one can understand them. They are called Patiki; and so the little people are. The little men are very ugly, and have no eyebrows, and have smooth faces. People are afraid of them."

I also tried to examine a native of Sakiat Hamra ("The Red River"), a large black saint, probably a Haratin, who, as a diviner and fortune-teller, was all day long kept busy in the Soko, telling people how to find stolen goods, etc., which he professed to do by writing columns of figures on a wooden slate. When first asked to come to my hotel, he said he did not care to have anything to do with

(1) This has been singularly confirmed by my meeting with the description by Scylax of a similar temple south of Mount Atlas, with representations of animals and men on its altar, which was built by Dædalus (Didoo?). There must, however, be many such ruins in that country, for Rabbi Mardochee met near Wadnoon with wonderful ancient remains, a high wall connecting two mountains and guarded by towers, old temples, and stones inscribed with figures of men and animals. It is a pity his journal has not been published. (See *Bulletin de Geog.*, Decr., 1875.)

either Christians or Jews; but he subsequently thought better of it, or rather of the possible shilling, and came to see me. At first he gave me information as to his country very freely, until he was questioned about "the Little People," when he admitted reluctantly that there were some hundreds of them living near the Sakiat Hamra, at four towns, named Toubold, Oulad Kador, Oulad Haboub, and Moul Okaz; but when pressed to give further information as to them, he became very angry, and said that to do so would be against his religion!

A Haratin saint of Zaouia Baraka, near Tamanart (the place mentioned by Rohlf), was examined. He had refused some months previously, as he still did, to speak about the dwarfs. He seemed surprised at my knowing that there were dwarfs where he lived, and said, "how do you come to know anything about them?" but he did not deny that they lived near Zaouia Sidi Baraker, and Tamanart.

A Beni Bacchar from near Massa, said, "Iouzia or Idyl is the name of the small people (four feet high), who live in the mountains of Kaleez, in the country of Akka. The small people worship Didoo Isiri, and they are the people who let Didoo Isiri down and take him back with a rope."

Ali Ben Mohammed from Warzazat, said, "My tribe, the Haratin, is the oldest people in the world, and all the gods came from there. There is a saying for riches, 'you have all the gold of Punt.' The story is, that in the olden time, there was a lot of gold and treasures, and it is all buried in Punt. The Mountain of the Christians (Jebel el Nasara), is in the country of Akka; near the bottom of the mountain is a town called Taskadeer, and near it there is another mountain called Ben Touhad. It is said that Christians were living there once. To the south of the town of Imini the short people live, and were Christians in the olden times; they live in the Valley of Imini, and are known by the name Imini." (He refused to speak further about the dwarfs, or to answer any questions. He said he did not know where the River Dra was!).

A man belonging to the tribe of Sidi Hamed Ou Moussa, which he had disowned in consequence of some quarrel, was examined by Mr. Harry Broome, a native of Morocco, and said, "the name of the dwarf that died at Mogador nine or ten years ago was Hadj Brahim Adousal, from the town of Tlata Wahaz, in the district of Ait Baha ou Dra. The name of the other dwarf was Aderdour, from Tifshrar. Have seen many small men at Wadnoon. Adousal is their name. Hazora also is the name of the small people. You cannot tell one from the other. Some of the little people perform with the Sidi Hamed Ou Moussa. One of them was sent to Saffi to reconcile me to my tribe, but did not succeed."

A native of Ait Seribu, Beni Amral, an Ait Atta, said, "At Idautanan, not far

from Dra, there are people who put up a cross before them when they worship. They are whiter than the other people around them. The Ait Atta generally shave the face, as the small people do too. Those who shave their faces are called by the others Christians. There are dwarfs at Ahdeed, in the Ait Messad, about 1,500 and about 1,000 at Ait Messal, also at Ait Bensid, but fewer, about 500. We, the Ait Atta, do not reverence the small people very much, though when we meet one, and do not know his name, we call him Sidi Baraker. Haratin is the name of men, and Hartaniat of a woman."

Mohammed el Akoui, who belongs to that part of the Ait Atta who live in Akka, says his home is one day from Akairi, and that "there are villages of the small people near my country."

A native belonging to the Oulaḍ Willal of Tafilelt said that "the Madid Sabaeen are neither Christians nor Mohammedans. The little men live near the River Dora, near the town of Tinzoni, which they trade with. They have hair like that of a negro. Their color is reddish, and they are called Touwata. Igulmim is another tribe of small men, near the sea, who are looked upon as saints. They are neither Christians nor Mohammedans."

A native of Warzazat said, "Many of the tribes of the Sahara have no religion, unless it be a worship of Didoo Isiri. The Zeneghar are not Moslems, but are people who sacrifice sheep."

In the steamer in which I came to England from Morocco, among my fellow passengers were two Jews who were natives of Mogador. There were also two Moors on board, one a merchant now living in Manchester. One of the Jews, a young man who has been living in Manchester for several years and speaks English fluently, said freely, without being questioned, that he had often seen the old Baraker that died at Mogador eight or ten years ago. "Have often heard of these dwarfs, and that they come from near *Ophiran* [spelled by Mardochee, Ofaran], but the Moors would not talk about them. 'God has sent them to us. We must not talk about them,' they have said to me, when I wished to find out something about this race. The Moors worship the dwarfs, and are very superstitious about them."

The other Jew, a wealthy oil merchant, said that he remembered the dwarf at Mogador. "He was a great saint among the Moors." A Moor from Fez, a merchant, who was on his way to Manchester to reside there, said he knew two dwarfs at Fez very well, and that one of them was but little over three feet in height. He would not admit that the dwarfs are looked on as saints by the Moors.

A few days ago I called on a gentleman in the city, who is well known in connection with Morocco trade, and who said that he was a busy man, and had not had time to read what had appeared in the papers as to the Atlas dwarfs, but

he said he had a Moorish servant whom he would send to me. He, however, did not do so, but subsequently explained his neglect by the fact that the Moor, when questioned, had proved very unsatisfactory; for the man, who is a native of northern Morocco, when asked by him if he had ever heard of a small sized people in Morocco, said that there were tribes of them in the Atlas; but he added, "There is a saying among us about them, that they have only one eye." (2) It therefore seemed useless to him to have any more conversation with the Moor on the subject.

The gentleman in question remembered that there was a clerk, a native of Mogador, in the office, and called him in, and asked him if he had ever heard of a race of dwarfs in Morocco. The clerk replied that he had often seen, several years ago, an old dwarf saint at Mogador, and had heard that there were tribes of such people somewhere in the Atlas.

The following is the statement of a Moor made October 1st, 1891, in presence of H. W. Bates, Esq., Assistant Secretary of the Royal Geographical Society:

"I am 32 years of age; about seventeen years, as a seaman, I visited England. I married in England; have been at Tazzawalt; I went there when I was 9 years of age for a short visit. Have been at Mogador about four years. There are some small people in Haha, about four feet high; reddish people, different from others. They (the dwarfs) are Akka people, but it is not lucky to call them by that name. There are thousands of them to the south. They call them Sidi Baraker. The people like to have them in towns, as they are lucky and bring good luck. Have seen them at Schedma, Terudant and Tazzawalt; have been forward and backward, to and from Morocco. I often saw and spoke to an old Sidi Baraker who died at Mogador ten years ago. People passing him often kissed his hand or his shoulder. The Moors think it unlucky to talk about these Barakers, who tell you how to find money, and know more about the stars than other men. The Dra dwarfs are called Hartani or Haratin; also Jed-jedi ('The Fathers of our Fathers'); in Shilhach, 'Jed-ibwa.'"

When again examined by me he said, that "the outside people who perform with the Sidi Hamed Ou Moussa do not belong to that tribe, who are acrobats from father to son. There are dwarfs on the Dra. There must be many thousands of these dwarfs altogether. One of the ostrich hunters used often to come to Mogador to sell ostrich feathers. He lived east of the Dra. Some of the dwarfs are shoemakers and good smiths. They know more about the stars and hidden treasures than other men."

(2) See Mr. W. B. Harris' letter. The Nubians apply the same myth to the Akkas of Equatorial Africa. (See "Heart of Africa," II., 123.)

SOME FURTHER NOTES ON THE EXISTENCE OF DWARF TRIBES SOUTH OF MOUNT ATLAS.⁽¹⁾

"With the precision of Herodotus before us . . . we must admit that the little race of men seen by the Nasamonians exists to-day to the north of the Niger, but has not yet been discovered, or that it has disappeared from those regions."—Quatrejages, *Les Pygmées*, p. 25.

On the 2nd of September, 1891, a paper on "Dwarfs and Dwarf Worship," referring to some of the proofs that had come to light that there must be dwarf tribes in southern Morocco, was read by myself at a meeting of the Ninth Oriental Congress in London. In October following a pamphlet embodying the paper read before the Congress, with statements of numerous informants (three of them dwarfs) (2) as to the localities in which they reside, their probable numbers, etc., was published by Mr. David Nutt, bookseller, London, and some months afterwards was specially reviewed in a paper by the President of the Khedivial Geographical Society, Cairo, H. E. Abbate Pacha.

A new light was subsequently thrown on the subject of dwarfs by Sir George Humphrey, Professor of Medicine in the University of Cambridge (see "British Medical Journal," Dec. 5, 1891). Dealing merely with European, *i.e.*, non-racial dwarfs, he divides them into two classes, "true dwarfs," who only differ from their race in size, and "dwarfs from rickets," who are stunted, and generally malformed and feeble. His statement that neither of these classes transmits its small size to the children, disposes of the theory that the dwarfs met with in Morocco are merely a few families of ordinary dwarfs. Far from being stunted and deformed through rickets, they are very strong, extremely courageous, and wonderfully active, and are, it is stated, feared by the other Moors. Nor can they be "true dwarfs," a class so rarely met with that though for more than half a century medical and other museums have been multiplied in France and England, those of the former country only possess one skeleton of a "true dwarf," while the only one to be seen in

(1) A French version of this paper was read before *La Société Kédiviale de Géographie*, Cairo, Egypt, April 8, 1892.

(2) See "Dwarfs of Mount Atlas" (David Nutt, London), 1891, pp. 14, 18, 24.

England is that presented to the Medical Museum at Cambridge by Sir George Humphrey himself in December, 1890. The chances of course of meeting with a "true dwarf" in a very sparsely populated country like Morocco would be infinitely more remote than among the many millions of inhabitants of France and Great Britain. If, then, a dozen dwarfs, not stunted or deformed by rickets, have found their way to northern Morocco, the inference is conclusive that they cannot be what Sir George calls "true dwarfs," but must be racial, and connected with some dwarf tribe.

But any doubt that might at first sight seem to exist on this point is settled when I mention that the dwarfs seen in Morocco are not diminutive Moors, resembling their countrymen in everything except size, but are so strikingly distinct from the other people of Morocco, that even if they were not dwarfs we should have to set them down as belonging to a different and peculiar race. Among the points which distinguish them from the Moors, Arabs, Berbers, Jews, Negroes, and Mulattoes of Morocco, are the following: their wonderful agility; a reddish complexion which is characteristic of almost all dwarf races, and which one of my informants describes as "like that of the Red Indians of America," or according to Schweinfurth in his account of the Akkas of the Albert Nyanza, "resembling the color of slightly roasted coffee"; and the peculiar woolly hair growing in tufts which generally distinguishes dwarf races and their offshoots. (3) They differ even in dress, etc., and shave their faces—an abomination to Moslem Moors. In all these particulars as well as in size they are precisely similar to the dwarfs of Equatorial Africa.

Should we meet in Europe with Mongolian-looking dwarfs, only about four feet high, with a yellow complexion, flat, broad faces, high cheek bones, and "pigtales," we should be disposed to suspect that a race of Chinese dwarfs must have found their way West, and that these peculiarities could not possibly be the result of ordinary European dwarfism.

So far at least as early ages are concerned, the idea is not a new one that dwarfs once existed south of Mount Atlas; for it has for some years been a subject of contention between French geographers and some French anthropologists. The former maintain that the place described by Herodotus where the Nasamonian explorers were captured by dwarf Troglodytes must have been an oasis in the north-western part of the Sahara, not far to the south or south-east of Morocco. French geographers, the highest, if not the only, authorities on the ancient and modern geography of northern Africa, have for over half a century devoted much attention to the subject, and are therefore the best guides we can have as to the

(3) I made no note of, as I did not credit, the statements of several natives of Morocco, that the bodies of the dwarfs are covered with hair, a peculiarity which I have since found is a characteristic of the dwarfs both of Central Africa and of Celtic tradition.

accounts given by Herodotus of the sandy region extending westwardly from the Nile to the Atlantic, and of the races that inhabited it. One of his descriptions (4) starts from Thebes, and includes what is now called the Libyan desert, the Sahara, and the Sahel, the term "the Pillars of Hercules" being used for "the Atlantic," or rather for "the farthest west."

The country of the Nasamonians, called by Procopius Zaba, is now known as the Oasis of Mزاب. West of them were the Garamantes, now known as the Touaregs, who, he says, fought in four-horse chariots with the swift-footed Ethiopian Troglodytes. The cave-dwellers must have inhabited that rocky region, the southern flanks of the Atlas, which forms a barrier to the sands of the desert, and many of the spurs of which jut far out into the Sahara, and are sometimes called "the Saharan Atlas." These cave-dwellers no doubt belonged to the race of swift-footed Troglodytes seen by Hanno on the western coast of what is now called Morocco. The numerous chambers cut in the face of inaccessible cliffs in Morocco, and especially to the south of the Great Atlas, were probably made by these Troglodytes.

Another description (5) which Herodotus gives us of that region begins at Cyrene, or rather at Mزاب, and tells us of "the sandy ridge" lying to the south of the wooded country inhabited by wild beasts, and extending westward to Cape Solois, now known as Cape Cantin, on the west coast of Morocco. He, in fact, describes the present Timbuctoo caravan route from Tripoli to Dra. According to him, some young Nasamonian explorers went west for many days until they reached an oasis, where they were captured by a dwarf race of Troglodytes, who were all necromancers, and lived on a river which ran from west to east. Three large rivers, that rise near each other in Mount Atlas, run for a great distance in a south-easterly direction, the Ghir, the Zis and the Dra. Though the exact locality in question must remain a matter of conjecture, it must have been situated on one of these rivers, and must have been to the south or south-east of Morocco. It will be seen in "The Dwarfs of Mount Atlas" that several natives of that country describe a race of dwarf ostrich-hunters living in that part of the Sahara (6), who are Marabouts, astrologers, magicians, and finders of hidden treasures, and who own a very small breed of remarkably swift ponies, and are called Teata Tajakants to distinguish them from the larger Tajakants living farther west, near Tinzint.

The dwarfs mentioned by Aristotle cannot have lived in Equatorial Africa, as they possessed a remarkably small breed of horses.

(4) B. IV., ch. 181, 170, 43, 44; B. II., ch. 31, and 32.

(5) B. II., ch. 31.

(6) According to Herodotus, Sataspes, while sailing south from the Pillars of Hercules, saw a "nation of little men."

The rock-cut chambers in the Atlas, whether intended for storehouses or for residence or refuge, are so uniformly about five feet high that they most probably were made by dwarf Troglodytes.

Quatrefages says (7) that "with the precision of Herodotus before us, and the agreement which his narrative shows with material facts of a permanent nature, we must admit that the little race of men seen by the Nasamonians exists to-day to the north of the Niger, but has not yet been discovered, or that it has disappeared from those regions."

The views of French geographers on this point have been contested in an able article on the "Pygmies of Antiquity" in the last October number of *The Revue Historique* on the ground that we can find no trace of there ever having been dwarfs north of the Sahara. (8) By an odd coincidence a letter was received by me in that very month from Mr. Thomas Martin, now living at Crowborough, England, in which he said that, having become familiar with the peculiar clicks in vogue in the speech of South African tribes, who have inherited or borrowed them from the dwarf Bushmen, he was surprised in 1892 at hearing at Mogador, a port on the south-west coast of Morocco, some natives from Sus and the Sahara using clicks similar to those of South African races. He naturally came to the conclusion that the Bushmen must have in early ages found their way as far north as Mount Atlas.

The President, in the course of his paper on my pamphlet, drew attention to the peculiar indentation in dwarf skulls at the base of the nose. If this is confined to the skulls of African dwarfs, it would seem to indicate that it may possibly be connected with South African clicks, either as a cause or as an effect. (9) There cannot be a doubt that there is an extensive district to the south of Morocco, bounding southerly on the Sahara, which is called Akka, and is said to be the headquarters of the Atlas dwarfs; and also that there is another Akka on the shores of the Albert Nyanza, which is also inhabited by a dwarf race called Akka. Which was the original Akka? Quatrefages mentions a tradition among some dwarfs of Equatorial Africa, that the ancestors of their race came from the north-west, i.e., from the direction of Morocco!

(7) *Les Pygmées*, p. 25.

(8) The learned writer of that article, M. Paul Monceaux, on the 9th June, 1892, wrote to Mr. David MacRitchie as follows: "La brochure de votre ami, Mr. Halliburton, est une contribution très curieuse et très neuve à la question des Pygmées. . . . Après avoir pris connaissance des faits précis et des témoignages dans "The Dwarfs of Mount Atlas" il me paraît difficile de contester les conclusions de l'auteur; et je ne doute pas qu'un jour une nouvelle exploration méthodique du Maroc ne vienne les confirmer."

(9) A resident for some years in the Andaman Islands says the natives have neither this indentation, nor clicks in their speech; and that they shave their faces and heads with sharp-edged shells. It is worthy of note that the names of their tribes are prefaced with *a-ka*. Why was the Sphinx (so venerably ancient a monument that it seems to connect the present with the dawn of Creation—the era of the dwarf god, Ptah, the Creator, and of the "first-created," half-animals, half-men) called "Akka"? Some of my South Morocco informants say that in the Dra Valley the name Pataiki (=fathers of our fathers, or ancestors) is applied both to dwarfs and to little monstrous images, part animal, part man. May not Akka, like "Pataiki," have once been applied to both?

When Schweinfurth, and after him Miani, described the dwarfs of the Mombutto country, and were denounced as imposters, they had but little confirmatory evidence which they could rely on. As respects the question of the Atlas dwarfs, it is fortunate that sixty-five informants have testified to their having seen one or more of them, thirty-two (some of them dwarfs) having been able to describe dwarf tribes and villages south of the Atlas. Before a year elapses further definite information will, I hope, be obtained that will put an end to all question on this point. I may, meanwhile, mention that a few weeks ago I received from the Right Hon. Sir John H. Drummond Hay some notes in Shilhach (the Berber dialect, spoken generally south of the Atlas), written by a Sus Taleb of Saffi respecting the localities in Sus and the Sahara where ancient ruins are to be found. Of several of them the Taleb says, "These are places where the little people live. Their occupation consists in making mats from Esparto grass."

RACIAL DWARFS IN THE ATLAS AND THE PYRENEES.

PART I.

(From The Imperial and Asiatic Quarterly Review, July, 1893.)

In my "Dwarfs of Mount Atlas" (David Nutt, October, 1891), a letter from Mr. Walter B. Harris appeared, which stated that early in November he would visit Morocco, and clear up the subject of Atlas dwarfs. Had he carried out his intention, it is now plain that he would have put an end to all discussion on the question before the end of December, 1891; but when the time for his leaving for Morocco had arrived, he was on his way as "special correspondent" to Yemen.

A year later members of the Scotch Mission to Southern Morocco discovered that there were, beyond question, in the Great Atlas, and almost in sight of that city, tribes of dwarfs such as I had described; and one of the Mission subsequently gave an account in The Times of Morocco of pygmies that had been seen, men and women, bathing together in the sacred waters at the tomb of Mulai Ibrahim.

Mr. Harris, who accompanied Mr. Cunningham-Graham on a round trip through northern Morocco, heard from the Scotch Mission that there were dwarf tribes in

the Atlas, a statement which the Moors fully confirmed ; and he subsequently met with fourteen of these dwarfs at Amzmiz, and other places, height 4 ft. to 4 ft. 6 in., with a reddish-brown complexion.

There is now no question raised by anyone as to the existence of dwarf tribes in the Atlas ; but *The Times of Morocco*, in admitting the fact, tried to account for it by a theory which no anthropologist will accept, namely, that these dwarfs are stunted descendants of big rebel Berbers, who, driven by tax-collectors to inaccessible mountain ranges, had become dwarfed by cold and hard living. No instance of mountaineers being dwarfed by cold into pygmies smaller than Andaman Islanders is known to science ; and as the southern slopes of the Atlas and the secluded country below offered a safe home and refuge to these people, they must have lived in the Atlas voluntarily. Mr. Silva, an engineer formerly in the employ of the Moorish government, several years ago discovered in some high ranges of the Great Atlas an independent and warlike race of Jews, who, so far from being stunted, were much larger and more robust than other Barbary Jews.

While the fact of there being dwarf tribes in the Atlas was being conclusively established, a similar discovery was made of the existence of precisely similar racial dwarfs in the Pyrenees and other parts of Spain. Mr. Macpherson, our consul at Barcelona at my request caused careful enquiries to be made in the eastern Pyrenees, the results of which he stated were conclusive as to there being racial dwarfs there, principally in the Val de Ribas, 1 metre to 1m. 17 c. in height, copper-colored, with flat, broad noses and red hair, active and robust.

Some years ago a writer in *Kosmos* described them in similar terms, and spoke of their hair as woolly, and their eyes as slightly Mongolian-looking.

An Austrian merchant has informed me that he saw in the market-place in Salamanca similar dwarfs, "with mahogany-colored hair."

My attention was attracted last winter by an old Murcian peasant-woman, who had very decided "dwarf clicks," similar to those that are in use in South Africa and southern Morocco, and I suspected that she must have got the habit of "eating words" from dwarf ancestors. On enquiry I found that I was right ; she said that these clicks came to her from some "Nano" or dwarf ancestors. In four out of six generations, a "nano" had appeared. Her daughter and grand-children were under three feet eleven inches in height. In other half-breed Nano families dwarfs sometimes appear that look in every respect like African dwarfs.

We find in the Palaeolithic and Neolithic ages traces of two dwarf races ; that of the first era of an inferior type with a head projecting behind, and with oddly-curved thigh-bones. The dwarf on the monuments described by Wilkinson is one of them evidently, as he has a head projecting behind, in a singular way, and a flat forehead, probably the result of artificial flattening, such as is seen among Amer-

ican Indians. The Egyptian artist has also tried to give a full-face portrait showing how the dwarf turned in his toes in walking.

The old Murcian half-breed Nano woman says that there are also two species of Nanos in Spain; one, a bad lot of a low type, who are Gitano-Nanos, and live in caves, and who are called Tartari, and walk in a ludicrous way, with toes turned in. The other, who are better-looking, are Castellano-Nanos, "who came to Spain originally from an ancient city beyond Morocco, called *Poun*, where their business was washing sand for gold and silver. Their queen was very fat and was called *Mena*, and they were called *Pouni*, and *Ou Mena* (Mena's men)," names still applied to dwarfs in the Dra Valley. Berber women are often called *Mena*.

In Ta-Pount is the tomb of "the fat queen *Hlema*," or "*Hlema-Mena*," where in times of drought offerings are still made. The ruins of the old city are called by the people of southern Morocco *Poun* or *Pount*, or *Ta-Pount*.

Two Dafour dwarfs, whom I found in Cairo lately, and who had dwarf clicks in their speech, spoke of Ta-Pount and of Hlema-Mena, both of which they connected with the Dra Valley and Ta-Pount. One of the dwarfs would not come to see me a second time, she was so horrified at my mentioning the awful name of Didoo ("Didoo-Osiris"); "anyone who does that is sure to swell up and die, or to wake up dumb, or blind!" (1)

RACIAL DWARFS IN THE ATLAS AND THE PYRENEES.

PART II.

[From The Academy (London), August 5, 1893.]

A dwarf is a very little thing to get into a rage about. It was, therefore, somewhat of a surprise to me to learn from The Spectator, during the discussion on my paper on "Dwarfs and Dwarf Worship" in September, 1891, that there were persons in London who could not hear the subject of dwarfs mentioned without flying into a rage. Also, in January last, referring to the substantial support which recent discoveries in the Atlas had given to my views, The Spectator said that my

(1) A Beni-Bacchar, at Tangier, when asked if he knew the name of *Didoo*, exclaimed in surprise "How is it possible that the gentleman ever heard of Didoo? The name is old, old, very old." From that time forth he kept away from me. He was a magician and fortune-teller, and very superstitious.

theory had been "met with an acrimony of dissent which could not have been stronger if it had advocated unlimited dynamite."

Of this "acrimony of dissent"—which found vent in epithets not generally used in such discussions, such as "Gulliver," "Munchausen," etc.—we are reminded, at this late day by Mr. Stuart Glennie's letter to The Academy, with its significant heading, "Mr. Haliburton's Dwarfs." In it he conveniently ignored the fact that the question as to the existence of dwarf tribes in the Atlas had been practically settled by the discovery of rebel pygmies in the mountains near Morocco City by members of the Scotch Mission, an account of which appeared in The Morocco Times of January 26, 1893, describing the little men and women that frequented the sacred waters near the tomb of Mulai Ibrahim in the Atlas. Mr. Harris, who had heard of these dwarf tribes from the Mission enquired at Amzmiz—a town at the foot of the Atlas, on the road to Mogador, and only two days from Morocco City, and a place well known to him, and visited by scores of Europeans every year—and was told by everyone, from the governor downwards, that there were such dwarfs in that district who would not recognize the Sultan or pay taxes; and he afterwards met fourteen of them, in all, who had a reddish complexion, and were from four feet to four feet six inches in height. His letter describing them appeared in The London Times of January 10. The only question now raised is as to how they became so small. The highest living authority on such subjects, Schweinfurth Pasha, whom I met in Egypt last spring, told me that he had no doubt that they were ordinary African "racial" dwarfs.

The discussion as to them in 1891 probably arose from the fact (no doubt a singular one) that the editor of The Morocco Times, who was then residing in London, had never heard of such dwarfs, though he had lived at Tangier for six years. His scepticism was confirmed by the statement made to him by a merchant, who had resided in Morocco City for a quarter of a century, that he, too, had never heard of these dwarfs. Yet this "old residenter" was, to his surprise, told by members of the Scotch Mission that, on enquiry, they had learned that dwarf tribes are to be found not far from the city. He afterwards mentioned the fact to Mr. Harris. It is, of course, very singular that I was the first European that had heard of these dwarfs; but no one but myself had ever asked about them, and the natives never thought of volunteering, unasked, to give any information as to them.

The lesson which this Amzmiz incident teaches us is that it is safer to trust to enquiries on the spot, or to the statements of natives of the locality in question, than to rely on the infallibility of competent authorities who have never specially looked into the matter.

As respects the existence of racial dwarfs in the Val de Ribas, in the Province

of Gerona, Spain, where Catalan is spoken, a minute description of them was published in *Kosmos* for May, 1887. I wished to verify it, if possible; but I enquired in Spain—not in France, as Mr. Glennie has done. There is no English consul in France nearer to the Val de Ribas than the one at Bordeaux. I made enquiries in Madrid among scientific bodies there, and wrote to Mr. MacPherson, H.B.M. Consul at Barcelona, which is only a few hours by rail from the place in question. I did not think of asking him if he knew anything about these dwarfs in the Pyrenees, as I assumed that he had never heard or thought of them; but I asked him to make careful enquiries as to their existence. After a month or two he wrote to me that, after very careful enquiries, he was certain that there were such racial dwarfs, especially in the Collado de Tosas; and his full description of them fully confirmed that which had appeared in *Kosmos*, and also agreed with the account of similar dwarfs, with "mahogany colored" woolly hair, which an Austrian merchant, who had seen them in the market-place at Salamanca, had given me. Mr. MacPherson said that he found that the dwarfs were often confounded with cretins, but that he had fully satisfied himself that there were both cretins and dwarfs in the district in question.

Mr. Stuart Glennie has supplemented his letter by one to *Nature* of July 27, stating that he wrote to Mr. MacPherson, but received no reply. He probably wrote to him in substance what he has written to The Academy, that he and his French friends (none of whom probably have ever been in the Val de Ribas or can speak Catalan) might, could, would, and should have heard of these dwarfs if they really existed there. It is to be regretted that ignorance as to the existence of these dwarfs on the part of his informants, and Mr. MacPherson's avoidance of a correspondence with him, deterred him, while in the south of France, from making the easy journey he speaks of. A few hours in the Collado de Tosas would have been more useful than weeks spent with his French friends. We must hope that he will bear in mind hereafter the lesson taught by the unexpected discovery at Amzmiz; and that he will also remember that neither cretinism nor any other disease can turn ordinary Europeans into pygmies with broad, flat noses, a copper-colored complexion, and mahogany colored wool, peculiarities which can only be racial and the result of heredity.

When the argument, or rather retort, was used two years ago, "Why did you not yourself visit the country of the dwarfs?" I did not reply; but now that Mr. Glennie has revived it, I may point to it as a sample of the style of argument adopted by my critics. A year ago only I recovered my health, and partly my strength; but for ten years previously I had been an invalid, who could not "rough it" in any way, or stand the fatigue of long journeys even by rail. But under the circumstances I did as much as Mr. Glennie, perhaps, would have done; I offered

£100 to an explorer if he would visit Pount in the Dra Valley, and I also offered to pay his expenses if he would visit the Val de Ribas. I much regret that his engagements prevented him from accepting my offers.

If Mr. Glennie can give us any new information on this subject, by all means let him do so; but it is full time that his "acrimony of dissent," so unusual in such discussions, should be dropped.

RACIAL DWARFS IN THE ATLAS AND THE PYRENEES.

PART III.

(From The Academy, August 19, 1893).

It is amusing to note the great anxiety which Mr. Stuart Glennie evinces to destroy my credibility. For that purpose The Academy did not suffice as a medium for adequately circulating his acrimonious criticism, and he has also utilised Nature. As he no doubt has a profound respect for Mr. Budgett Meakin, who has been my ablest and most persistent critic, I quote the following extracts from his paper, The Morocco Times of January 26, 1893:

"An English resident, speaking Arabic, who has just come from the foot of the Greater Atlas, gives us important and valuable information about the stunted mountaineers who inhabit certain portions of that range hitherto unvisited by Europeans. . . Messrs. W. B. Harris and Cunninghame Graham have also, without reaching the limits of our present informant, met with traces of the same most interesting people [He then tries to account for their small size by a theory new to science, that living up in the mountains had dwarfed big Berbers into pygmies a good deal smaller than Andaman Islanders! Mr. Cunninghame Graham writes to me he believes they are racial; and, as I have stated, Schweinfurth Pasha thinks they are merely ordinary African dwarfs]. They may yet prove to be connected with Mr. Haliburton's little friends of the Dra Valley, some hundreds of miles away on the other side of the Atlas chain.

"The traveller whose story we have to tell was within two hours of the holy shrine of Mulai Ibrahim, the patron saint of southern Morocco, a shrine where it is believed by the credulous Moors that many miracles are daily wrought on the bodies of the sick and ailing. . . . Being in the neighborhood of this cele-

brated saint's tomb, our friend naturally made enquiries from the natives around, and requested them to guide him to the place. This he found them unwilling to do, notwithstanding tempting offers, the Kaid of the district with his soldiers being on the alert to prevent any further advance into the mountains. Checked thus, he made other enquiries, and found the facts elicited harmonious, although coming from widely different and independent sources. One of the facts most interesting to him was that a number of small men and women were constantly to be seen in and about the saint's tomb, which they visited from a distance of one, two, or even more, days' journey from the other side of the mountains. When he questioned the truth of this, many natives around him swore by Allah that they had seen them with their very eyes. Our informant, on asking the reason why, if there were such people, they were never to be seen on the plains, and why the rest of the world was ignorant of their existence, was promptly told that a fine of \$100 was imposed upon every unfortunate dwarf who was caught out of his recognised district. . . . This naturally aroused his curiosity to a high pitch; and upon his servant—a trustworthy and intelligent Moor, who speaks English and is well known to us personally—volunteering to go and spy out the land in company with one of the Kaid's servants, arrangements were made that the two should start early next morning. It was about noon next day when these two spies returned. They brought with them some of the sacred dust from the tomb of Mulai Ibrahim, and also the following wonderful story:

"They reached the tomb after crossing the line of mountains just above their employer's camp, and a level plateau on the other side, situated about half-way up the grand and majestic mountain at the back . . . They had also seen there little men dressed in ordinary mountaineer garb, with women small and pretty, handsomely dressed and decked out with jewelry and other ornaments. These they afterwards saw bathing together promiscuously in the sacred stream *a la nature*. They brought back with them a string with a knot tied in it, by which they had taken the height of one of these interesting little men, which, on being measured, proved to be about four feet six inches in length. The height and build of the women were declared to be proportionately smaller and lighter."

Mr. Meakin kindly sent the Moor to me, and I found the interview an interesting one.

Mr. Harris, in December last, met at Amzmiz with a very remarkable and exceptional instance of little rebel tribesmen, whose ancestors had probably inhabited that district before the arrival of the Arabs, and had been for more than a thousand years in contact with Islam. Most probably a majority of them are Moslems. Some of them wore beards as Moorish Moslems do. Mr. Harris, who found them hated and dreaded by the Moors, came to the conclusion that he had before him a

type of the rest of the dwarf tribes in Morocco, though nearly all of the latter live in very isolated and secluded localities, where they are safe from Moslem influences. In 1890-91 a large mass of evidence was given by natives of southern Morocco, that these dwarfs generally are not Moslems, and do not go to Mecca; but that they worship Didoo Isiri, a statement incidentally confirmed last spring by my finding at Cairo two Darfur dwarfs, who seemed to be horrified at my mentioning the awful name of Didoo, just as the Irish and Welsh and some Spanish peasants shudder when they hear anyone pronounce the name "fairy."

Mr. Harris, in a letter to The London Times of September 14, 1891, said of a native of Akka, "He could not in any way explain the extraordinary reticence of the Moors in speaking of them" (the dwarfs).

In his letter of January 10, 1893, speaking of the mass of statements of natives on these points (which in no way affected the main question at issue, as to the existence of tribes of dwarfs in the Atlas), Mr. Harris says: "Although perhaps our visit to the Atlas may tend to prove the existence of small people, it will certainly have a damping effect on the many romances woven up with their existence." I felt on reading this that, if it should meet the eyes of my critics, they would not hesitate to apply the word "romances" to my statements; but Mr. Harris protested against such an idea, and assured me that he did not think of me when he wrote the sentence.

Mr. Harris's closing remarks clearly show what he thinks of my labors and myself, and Mr. Stuart Glennie therefore takes care not to quote them.

"Having now clearly shown that tribes of abnormally small stature inhabit the upper peaks of the Atlas, there yet remains to be proved the question of the pygmies of Wad Dra, and many most interesting subjects pertaining to their existence. The fact that Mr. Haliburton's statement of *the existence of a small race in the Atlas Mountains* met at the time with much denial and a considerable amount of scoffing, and *has now been shown to be true*, renders it not improbable that in time the rest of his researches into the questions of southern Morocco may equally be confirmed."

SURVIVALS OF DWARF RACES IN THE NEW WORLD.

[From Proceedings of the American Association for the Advancement of Science, Vol. XLIII., 1894.]

In 1888, only a few months after my hearing of the Atlas dwarfs, I was told by the governor of St. Helena of a Chinese-looking little race that invaded British Honduras in 1882. I subsequently tried in vain to get some further information as to them, until I asked a Guatemalan general, with whom I crossed the Atlantic, if he knew anything about them. He informed me that he had commanded an expedition against them; that they were Pagans, and very savage, and would neither give nor accept quarter; and that in consequence of the danger of keeping them prisoners, they were always shot when captured by his men; that they were from four feet to four feet six inches in height, had human sacrifices, and used poisoned arrows, and blow-pipes. A point of special interest relating to them deserves mention: There seems everywhere to be an hereditary aptitude for plaiting, or weaving mats, etc., in dwarf races, such as the Andaman Islanders of the Indian Ocean, the dwarfs of southern Morocco, and in some places the Nanos of Spain, whose occupation is "making mats of Esparto grass." The best "Panama hats," of world-wide fame, are not made at Panama, but on the River Garrion, on the frontier of British Honduras, by dwarfs.

A dwarf tribe in southern Morocco is called Ait Gerouan. In 1882, in a paper read before the A. A. A. S. by myself, on "Mount Atlas and its Traditions," I mentioned that the story of Hercules stealing the flocks of Geryon came from southern Morocco. It is interesting to note that the Egyptians and the Greeks often represented Hercules as a dwarf, and that the Spanish Nanos principally reside in the province of Gerona, and not far from the district and the head waters of the Garonne. The scene of this myth is supposed by some ancient writers to have been in the eastern Pyrenees.

After my Guatemalan informant reached Europe I endeavored in vain to get further information from him. Last year, however, on making enquiries as to these dwarfs at the Colonial office, I was told of a gentleman, named Mr. Blancaneaux, who had lived among them, and who afterwards wrote me a long letter giving me much information, but, unfortunately, when I wished to get further details, I found he had returned to his home in the interior of British Honduras.

He said that he had heard of the expedition of my Guatemalan informant, but that he believed that the origin of the trouble had been in promising the savages too much, and performing too little. He gave them a very high character, and said that there need be no difficulty with them so long as they are justly and truthfully dealt with. He described the height of the Mayagan as "for the most part five feet and under," but he did not specify the exact height of the Laconton, though he spoke of them as "of the same stamp."

As my Guatemalan informant described the Laconton as from four feet to four feet six, and Sir William Flower says that a race that does not exceed five feet three inches in height may be classed as a dwarf race, and as apparently none of these people are larger than the Andaman Islanders or the Bushmen, there can be no question that they are true dwarfs.

The Mayagan, so called from their having come from the Maya country, Yucatan, cultivate the soil and use firearms, but the warlike Laconton, of whom the Guatemalan general spoke, use only poisoned arrows and blow-pipes. They are also called Masewal. (A dwarf tribe of the Kalahari Desert, South Africa, is also called Masawar). They are redder in complexion than the Mayagan. Mr. Blancaneaux says that all the tribes that he has seen are more or less mixed with the blood of the Laconton, who are of the same stamp as the Mayagan. They live near the dividing line between Guatemala, Yucatan, and British Honduras. Like other dwarf races, they have a prominent abdomen, and have eyes resembling those of the Chinese, a peculiarity which is observable in very many dwarf races. They have, too, a knowledge of plants, and of the healing art, which also is a part of the traditionary lore of pygmy races. The incantations and dances of the Cinghalese Veddahs (called "Devil dancers") are almost precisely the same as those practised by South African dwarfs.

Are M. de Charnay's "Lacondon" of Yucatan, whom he describes as of medium height, the same as the Laconton of British Honduras? The description of them by the Guatemalan general has been indirectly confirmed, in more than one particular, by the account given by Mrs. Le Plongeon, in her "Up and Down Yucatan," of the capture by woodcutters, "near the frontier of British Honduras," of a very small dwarf woman, (oddly enough) described by them as "wearing a large hat." In the hope of getting a sight of her tribesmen, the woodcutters sent her back to them with presents. (1)

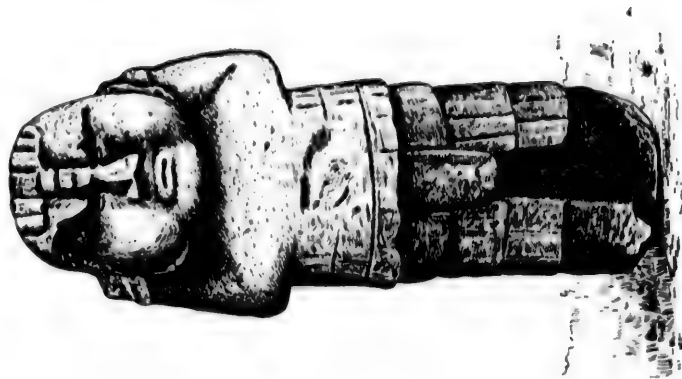
"The buildings on the eastern coast, and on the Islands of Mujeres and Coz-

(1) Instead of spending my winter, as usual, in Egypt, I am intending to go to Belize; and I wrote to the Governor in August, inquiring as to the precise height of the Laconton, and as to whether Mr. Blancaneaux is in the colony, and what are the best time and route for visiting Belize. A letter to Mr. Blancaneaux was also enclosed. Unless a reply is received before the end of October, my proposed visit must be given up. The Secretary of State for the Colonies has been good enough to give me an introduction to the Governor, Sir Arthur Molony. Since the above was written I have in vain tried to get some further information as to these people, although they are British subjects, within the limits of the Colony of Honduras.



Veddahs (or "Devil Dancers") of Ceylon.

[See page 93.]



Statue of a Dwarf from Uxmal, Yucatan.

[See page 73.]



umela give evidence of habitation by a diminutive race. 'Tradition among the Indians refers frequently to the Aluxob (pygmies), and they ascribe all the monuments to them.' (See Proc. of American Antiq. Socy., Ap. 24th, 1874, p. 71.)

The "Illustrated American" (N.Y.), of Sept. 22, 1894, announces that that enterprising paper is about to send a party to explore those curious ruins on the Andes known as "the city of the pygmies."

Mr. A. H. Gatchett, in his "Ethnographic Sketch of the Klamath People" (contributions to N. A. Ethnology, Smithsonian Institution, Vol. II. p.1, xcix.) says: "Miraculous dwarfs are mentioned under the name of 'Nahnias,' whose footprints, as small as a child's, are sometimes seen on the snow-clad slopes of the Cascade Mountains. But the dwarfish creatures who make them can only be seen by those who are initiated into the mysteries of witchcraft, and who by such spirit-like beings are inspired with a superior knowledge, especially in their treatment of diseases." "Another dwarf genius, about four feet high, lived on Williams River. The Klamath appear to know certain spirits of diminutive size, but the characteristics of such are not distinct enough to permit identification with the fairies, Erdmannchen, or Kabeiroi, of European mythology." These, however, I have shown were originally dwarfs. The oldest and most venerable institutions of antiquity were "the mysteries of the Cabiri," and the oldest God of Egypt, the Creator, Ptah, was a dwarf, and is called "the Revealer."

It cannot be a mere coincidence that at Uxmal, only a few hundred miles from the region to this day inhabited by the dwarf Laconton, and Mayagan, we find that one of the finest specimens of American architecture is called "the House of the Dwarf." The legend connected with the building carries us back to the Egyptian dwarf God Ptah, for in it we are told of a dwarf Deity, who was born of an egg. Ptah, however, gives "the egg of creation" to Knum, who out of it fashions the world.

All this points to the existence of a dwarf race in early ages in the New World, who were objects of veneration, as was the case in the Old World. This view is confirmed by numerous representations of dwarfs recently brought to light by the explorations conducted by the Peabody Museum.

One of these is so remarkable that it is deserving of note. The face is square and broad and flat. The eyes are Mongolian; the cheeks bulge out so that they are more prominent than the nose, which is broad and flat. It is a curious coincidence that Professor Putnam, in sending me a photograph of this dwarf (a sculpture in limestone), calls its subject "a dwarf woman."

It will be noticed that the familiar sign of the T (Tau) cross is on the forehead. It was a symbol of safety and of healing, and it is still the badge of "the medicine man" in north-western America. Ezekiel uses the word "*tau*" when he says that

those will be saved from the destruction which he predicts who have the "*tan*" (in our version "sign") marked on their foreheads. The early Dutch writers on the Cape of Good Hope, describing a species of worship among the Hottentot Bushmen, said that they retired into a cave and marked each other on the forehead with the sign of the cross. Among the Tarahumari, "with a firebrand the medicine man makes three crosses on the child's forehead, if it is a boy, and four if a girl." (See Scribner's Magazine, September, 1894, p. 298.)

There can be but little doubt that before long dwarf tribes will also be found to exist in South America. Two years ago I was informed by Mr. Cunningham Graham, who had lived for years and travelled much in the Argentine provinces, that it was believed there that there are dwarf tribes living on islands in a vast lake in Uruguay at the head waters of the La Plata. I am reminded of this by the statement of a friend, that about 1869 he saw an article in a magazine which described that lake, and stated that occasionally portions of floating islands have drifted down the La Plata, bringing sometimes wild animals with them, and on one occasion a dwarf family.

The description given by a traveller at the World's Fair of a pygmy race of hunters whom he had met to the south of Brazil, and the persistent rumors, that have reached the archaeologists of the Peabody Museum of the existence of dwarf tribes and dwarf buildings on the east side of the Andes, give some confirmation to these stories.

Dwarf Klicks.—A few observations on the existence of clicks, and their connection with dwarf races, may be of interest, as it is a subject which no one has looked into except myself. Until my discovery of these clicks in southern Morocco, and subsequently in Spain, it had been assumed that they were peculiar to South Africa. They are simply defects of articulation, the sound of which is so peculiar that it cannot properly be described in writing. One of them, however, which is the most common, is somewhat simple. I first heard it without suspecting what it was, when I endeavored to write down the name of the tribe to which a native of the Dra Valley, south of the Atlas, belonged. I wrote it down "Psecht"; it ought to have been "Pecht." The klick introduced a sound like "s" or "ts." I supposed that the odd spasmodic action of the tongue, with which the sound was accompanied, was the effect of some nervous affection of the throat or tongue.

Klicks in South Africa are sometimes called "Bushman clicks," for the Bushmen and Hottentots have a large variety of them, a few of which have been inherited or borrowed from them by the Kaffirs. My revered friend, the late Dr. Moffat, the father-in-law of Livingstone, and a missionary in South Africa for half a century, and one of the few Europeans who could pronounce them, often amused me by repeating them to me.

A few years ago a friend who had lived in South Africa, and also at Mogador, the most southerly place in Morocco accessible to Europeans, casually remarked that he had often wondered how the Bushmen had in early times found their way as far north as southern Morocco, the people of which he was convinced used "Bushman clicks." My discovery of racial dwarfs, very similar to those of South Africa, in the vast region between the Great Atlas and the Sahara, solved the mystery. I have since that found that these clicks are in general use there, and are known as "eating words," but are quite unknown north of the Atlas.

But unexpectedly the range of these clicks was found to extend as far north as the Pyrenees.

While I was residing in a coast-town in Morocco, a Barbary Jewess from Mogador, who understood Spanish, and the dialect of southern Morocco, told me that she had been surprised at finding an old Spanish woman who "ate her words just like a Susi." I told her to find out where the old woman had got her clicks, for though she was above the ordinary size, I suspected that she must have dwarf blood in her veins. When asked the question by my informant, she said that she had got them from her "Nano ancestors." Dwarfs are called in Spain *Nano* or *Nanu*, and sometimes (incorrectly) *Enano*. It turned out that she had the eyes and face of a Chinaman, or a Tartar, and that her only child and her grandchildren were Nanos, none of which much exceeded four feet in height, while several were less than that. At that time one of her granddaughters, only three feet ten and a half inches high, was playing with children at the door of my hotel, and looked like a child of 8 years of age, though she was over 14, and therefore a woman, for children at 12 or 13 years of age marry in that country. She died in May last, and I was told that she had not grown any taller since I had seen her in 1891.

In Spain they have the same phrase that we find in Morocco for clicks—"eating words." That clicks are not caused by any physical defect is clear from the fact that the old woman, who was brought up in the mountains of Murcia, has these clicks, while her little daughter and grandchildren, who have been brought up at a seaport, 'aga, with ordinary Spanish children, have no trace of them.

The belief of the Klamath people in the existence of mysterious dwarfs in the Cascade Range, and the occurrence of clicks in the language of a northwest tribe described in the Smithsonian "Contributions to N. A. Ethnology," lead us to suspect that this tribe has inherited dwarf blood, or has resided in the vicinity of a dwarf click-using people at some period of its existence.

Of course, if clicks only exist in North and South Africa and Spain, in the Old World, and yet are found in a part of the New World in connection with a dwarf race or its offshoots, it might point to an Eastern origin for the latter. But that clicks are not known to exist elsewhere is not the slightest evidence that they

may not really exist, for nothing is more remarkable in the history of scientific investigation than the ignorance of even competent observers as to wayside truths that have not been sought for by them, or brought to their notice. Now that attention has been drawn to dwarf clicks, it is probable that they will be found in many ancient dialects, and especially in the languages of the dwarfish tribes that are found in northeastern Asia. (2)

Are clicks of dwarf origin, and entitled to be called "dwarf clicks"? But for my having adopted this assumption, I should never have known that my large-sized, Mongolian-looking Spanish informant was a half-breed *Nana*.

The name *Nahnias* for the legendary dwarfs of the Cascade Mountains is no doubt a corruption of the Spanish *Nano* (fem. *Nana*).

DWARF SURVIVALS AND TRADITIONS AS TO PYGMY RACES.

[Transactions of American Association, 1897.]

When it became clear, in 1890, that the range of African dwarfs reached as far north as the Great Atlas, I naturally inferred that in prehistoric times their range extended even far to the north of the Straits of Gibraltar. That the Atlas dwarfs had clicks in their speech, similar to those of the Bushmen, was subsequently established, the people of southern Morocco, among whom they are in vogue, calling them "eating words," a term applied in Spain to a peculiarity in the speech of Andalusians.

Folk-lore has also preserved in northern Europe distinct traditions of an early race of dwarfs, who were magicians and cunning artificers in the bronze and later ages. "Balor of the Blows," the Vulcan of the Irish, "appeared at the forge as a red-headed little boy." The Dactyls (the "Tom Thumbs" of Crete) worked at their magic forges in the caves of Mount Ida. Little dark-complexioned smiths and magicians are still remembered in Scotch folk-lore as "the Brownies," and the Welsh believe in Merlin's band of dwarf smiths, who are still to be heard busily at work making and mending armor and weapons. Taata, a

(2) This conjecture, since this paper was read, has been singularly confirmed. Dr. Franz Boaz tells me he has noticed clicks in the speech of the Chinooks and the Western Eskimos. Another informant has heard them among the Mayas; and a Hindoo says that he was greatly surprised at hearing the odd sound produced by clicks in the speech of a dwarf tribe in the Punjab.—R. G. H.

Berber name for dwarfs, reminds us of those dwarf magicians, the Tuatha de Danann.

It seemed most likely that there must be thousands of survivals in Europe of a small prehistoric race, and that there must be references to such survivals in periodical literature, or the publications of scientific societies. A very laborious search for days in the Parliamentary Library at Ottawa was rewarded in July, 1892, by my finding in a back number of "*Kosmos*" (May, 1887) a paragraph of only a few lines, entitled "*The Pigmies of the Val de Ribas*," mentioning a paper by Professor Miguel Morayta on a dwarf community in the Val de Ribas, in the province of Gerona, Spain. They were described as having red hair, Mongolian eyes, broad, flat noses, wide, flat faces, and prominent lips; but the paragraph neither stated where the paper had appeared, nor gave the author's address. Unfortunately the editor of "*Kosmos*" was dead, and "*Kosmos*" itself had come to an end. Dr. Leitner did his best to assist me, and wrote, but without success, to a scientific man at Barcelona. The British Minister in Spain also had an enquiry made at Madrid, but no one knew of these dwarfs, or of the paper or its author. Later on, I found a half-breed Spanish Nana woman who had decided clicks, which she said she had inherited from Nano ancestors. She gave much interesting information about the Nanos, many of whom resided in the mountains of Murcia. Although a large woman herself, her daughter and her grandchildren were all dwarfs—some of them not exceeding four feet in height.

Early in May, 1894, Mr. MacRitchie visited the Val de Ribas in order to verify the statement of Mr. MacPherson, lately British Consul at Barcelona, that there were racial dwarfs in the eastern Pyrenees; and simultaneously I received from Mr. MacPherson a copy in Spanish of the long-sought-for paper of Professor Morayta, which, however, did not state whether it had been published or not. The gist of the professor's paper, therefore, will be read with interest. (1)

These people (he says) live among a larger population of ordinary Catalans, who have resided there from a remote time, and who regard the dwarfs as a distinct race, calling them "*extranyis*" (foreigners), and also "*fenomenus*," and look down upon them as laughing-stocks. A good many of them, he says, suffer from "*paperas*" (goitre), which is phenomenal in some, and is called "*goll*," and the persons affected are called "*Golluts*."

A medical man who has attended such cases tells him that these golls can be successfully treated by iodine.

The idea that arsenical waters cause the Nanos to become Cretins and dwarfs

(1) As much of this paper was written for publication in an English periodical a year ago, some of my quotations from Professor Morayta's paper are the same as those that appeared in my paper of 1894, "*Survivals of Dwarf Races in the New World*."

is refuted by the fact, that their Catalan neighbours do not suffer thus. In early youth Cretinism does not appear, but on their reaching maturity the "golls" begin to show themselves, increasing with years to the size of a small melon. "If all these Nanos had 'golls,' I should infer that the 'goll' was the cause of their low size and of their limited intellectual development." He thinks that those of the Nanos who have poor and scanty food die out. He adds all this "shows that the Nanos (2) are a peculiar race with all the characteristics of such." Some of these people who live comfortably are intelligent enough to carry on business successfully. "These and many other instances show that their stupidity is the result of the way they live. . . . It may turn out that the existence of this race at Ribas may end in showing that in very remote ages there existed in Europe a Tartar race, which hitherto has not been discovered."

Professor Morayta's paper shows that Cretinism is racial; but he does not explain very clearly the cause. That a dwarf Turanian population once existed throughout Asia and Europe we can hardly doubt, though survivals are only to be found in the recesses of mountains. All over the world dwarfs are born hunters, and therefore flesh-eaters. When their game is destroyed, or they are driven from their hunting grounds, they, no doubt, lose their wonderful strength and agility, and gradually becoming moribund, go through the long process of dying out, just as many plants have died out when the soil or the air no longer supplied them with the necessary nutrition.

Those who suppose that Cretinism is the cause of dwarfism and of the peculiarities in looks, colour, etc., of the dwarfs of the Pyrenees and the Alps, are mistaking the effect for the cause, and are "putting the cart before the horse." In my paper on "Dwarf Survivals," read at the Association last year, I suggested that Cretinism was not a disease, but a symptom of decadence among a racial dwarf population. I have met with a singular confirmation of this view. Last spring I visited some Acadian districts in Louisiana, and learned that in the old French spoken there "Cretin" simply means a "stupid dwarf," and has no reference in any way to any disease.

The Denga dwarfs are the same now as they were five thousand years ago, yet we do not hear of goitre among the robust and warlike pygmies of the Great Lakes and the Congo, who are flesh-eaters and hunters. I am persuaded that if a child of a Pyrenean Cretin were to be fed on flesh food, and made to lead an active life, he would never show any trace of goitre on arriving at manhood. May not "Cretin" be a very ancient name for a dwarf? The little Dactyls, as we have seen, were Cretans.

(2) This ending *u* is probably Catalan. In Spanish a male dwarf is a *Nano*, and a female *Nana*. The people call themselves *Nanos*, not *Enanos*.

The Nano is about four feet high, and is well formed ; " his foot is very small and well shaped ; and so is his hand, but its palm is much developed, whence the fingers seem shorter and fatter than they really are. They are very broad-cheeked, which makes them seem stronger than is actually the case. They look like small men. In general they all walk inclined forward." This peculiarity appears also in the Ainos, and is ridiculed in the Japanese illustrations of Mr. MacRitchie's work. Professor Huxley, in describing " Iberian man " of glacial eras, states that he must have walked thus, a conjecture which, even if nothing more than a lucky guess, is interesting.

The men and women have a well-shaped calf and leg. Their features are so characteristic that to see one of them is to see all. Their hair he describes as red, " like that of a peasant who does not comb or take care of his hair." " They have a round face that is as wide as it is long; the cheek bones are very prominent, and the jaw bones strongly developed, which makes them look square. To this square look the nose contributes. It is flat and even with the face, which makes it look like a small ball, and the nostrils are rather high up. The eyes are not horizontal, the inside being lower than the outside, and they look like the Chinese, or rather like the Tartar race."

I lent Mr. MacRitchie a photograph which I had had taken of a half-breed Murcian Nana, with her granddaughter. The people of the coast town in Morocco, where she now lives, all noticed her Chinese look. Mr. MacRitchie has just returned the photograph, and writes that a person not interested in dwarfs in any way remarked, on looking at it, that he would take it for a likeness of a Chinese woman.

Professor Morayta says that the Nanos have only half a dozen straggling hairs on their face, which is discoloured and flaccid to such an extent that it seems to have no nerves. Hence, even when they are very young, they have many wrinkles. " In short, they have the face of an old woman. If the Nanos all dressed alike it would be difficult to tell the men from the women. Their odd look is increased by their large mouth, which does not cover their long and strong teeth. Their incisors are remarkably long and strong, and their lips are always wet with saliva, as if from water-brash. The brutalized life they lead may explain their being so ignorant that many of them do not remember the name of their father or of the place where they live."

In 1894 a dwarf about four feet high, a native of Darfur, who has for years been living in Cairo, was brought to me. He resembled, in many respects, the dwarfs of the Pyrenees. He had the same large teeth, open lips, and excessive saliva, but his walk was a roll from side to side. I did not notice his bending forward. His walk was precisely like that of " Gitano-Nanos," which the old Murcian

woman described and imitated. His colour was a reddish brown. At the Hotel Metropole, Cairo, there was another, but somewhat different dwarf, from the upper Nile region, who was quite black, and had thicker lips. I did not notice anything peculiar in his walk. The natives of the Atlas say that there are black dwarfs there who are larger than the other dwarfs. Zebehr Pasha told me in 1893 that the dwarfs of the upper Nile region are called "Denga," and are greatly superior to their larger neighbours in intelligence. On the monuments two "Denga" or "Deng" dwarfs are described as having been brought to Egypt, who "danced divinely," and were more prized by the Pharaohs than the products of Pount. One is described as from the Holy Land of Pount, and the other from "the Land of the Blessed Spirits," probably another name for Pount. Maspero, in his *Origin of Civilization* (1894), calls these dwarfs "Danka," but the Report of the Egyptian Exploration Fund, October, 1894, calls them "Denka," or "Denk." One of the names of the dwarfs of the Atlas is Ait Tinker, or Dinka.

Mr. MacPherson, late British Consul at Barcelona, who kindly made enquiries into the statements of Professor Morayta, fully confirmed them. He said that smallpox carried off hundreds of these Nanos a few years ago, and that they are rapidly dying out, and he thinks that more of them are to be found at the Col de Tosas than anywhere else. He was satisfied that there are many Nanos who are Cretins, and many who are not. Mr. MacRitchie spent a few days in that country, but the weather and the roads were very bad, and prevented his remaining there longer. There is also a village called Aledo on the summit of a high mountain between Carthagena and Granada, "inhabited by small people," which I wished him to visit, but he was unable to do so. Many weeks, or rather months, would be required to explore thoroughly the regions where it is said the Nanos are to be found. The British Vice-Consul at Carthagena intended to visit Aledo in 1893, but I have no tidings yet of his having made the excursion. We must hope that he will yet visit that place. Mr. MacRitchie has published an interesting paper on these Pyrenean dwarfs, in the "*Internationales Archiv. für Ethnographie*," Leyden, in which some kodak photos of them have been given by him.

Since my paper on "Survivals of Dwarf Races in the New World" was read at the meeting of this Association at Brooklyn, many things have come to light fully confirming my conclusions. In "*The Academy*" (London), January 12, 1895, Mr. MacRitchie says, "Captain Foxe, in 1861, discovered an island cemetery in the northwest corner of Hudson Bay, in which the longest corpses were not over four feet long. Whereupon Foxe says, 'They seem to be a people of small stature. God send me better for my adventure.'" He has also drawn my attention to a list of the Indian tribes of the Valley of the Amazon, by Clement R. Markham,

recently published by the Anthropological Institute of Great Britain and Ireland, which mentions two dwarf tribes there, the Guayazis and the Cauanas, citing as his authorities Acuna, Castelnau, Spix and Martius, and others. But for the most important confirmation we are indebted to the ubiquitous press correspondent. Writing from the City of Mexico to *The Chicago Tribune*, October 15, 1894, its correspondent, describing the various races to be seen in the streets of the city, includes "Indians from the hills, and queer little dwarfish savages, clad in two coarse woollen garments, who have their Hottentot-like habitations within the gates of the city, living in their huts of adobe, in settlements often found behind respectable blocks of houses, . . . those strange dwarf people, who glide in and out of the crowd like gnomes."

A casual authority of this sort, who only describes what he sees, and does not trouble himself about scientific theories, is really more conclusive than the observations of a specialist, however candid he may be as to his favourite study. The testimony of this correspondent has been borne out by Mr. Robert Clarke, the Cincinnati publisher, who informs me that he also has seen these dwarfs. Mr. H. V. Wills, of Boston, Mass., tells me that his attention was attracted at a representation of a Passion Play near the City of Mexico, by some very small Indians, whom he "at first took to be overgrown children. They looked more like squaws than men, and their faces were broad, flat, puffy and wrinkled."

This is the description that M. Charnay gives of the Lacondon, on the frontier of British Honduras. He does not describe their height, but says that he could not tell the men from the women, and that they had broad, flaccid, puffy faces—almost the very same words as those used by Professor Morayta as to the Nanos of the Pyrenees. Mr. A. Glaspell, an American who has had business engagements in Mexico, says that on the 12th of December, the fiesta of our Lady of Guadalupe (the old feast of "the Mother of the Gods"), he saw many dwarfs, who were not much over four feet in height, and who had come in from the country.

Professor Frederick Starr, on his return from Mexico, in a letter dated 26th of September, 1895, wrote me as follows:

"Agua Calientes is a city of perhaps 30,000 inhabitants. In a single half-hour in the market we saw seven adults who were not more than 4 ft. 8 in. high. Of one of these we have a photograph which I shall be glad to send you presently. The people of Mexico generally are small. There is an unusual amount of difference between the males and females in stature. The women therefore are generally small. But the cases mentioned above were far below the ordinary stature. The little people you mention, quoting from *The Tribune* reporter, are certainly from Aytzacaputzalco, which is connected with the City of Mexico by street cars. They are very small, retain their old dress, are reserved and very primitive. I am

told that many of them live in holes in the soft tepetate rock. These are special topics which I shall study hereafter. I have Indian authority for dwarf populations near Lake Chapala in Western Mexico. . . . Several Indians at Chapala tell me that there was a fiesta there nine years ago which was very well attended. Among the people were about twenty little people, representing a dwarf race living in the mountains. They are described as about a yard high. All wore knives, and were very fiery tempered. They stood no teasing from the people of the region.

"I noticed an unusual number of little people going from Puebla to their homes. We saw a hundred, perhaps, go from market past us as we sat at a bridge. The little stature was marked in both sexes, and most so in the women. Many adults could not have been more than thirty-five to thirty-eight inches high. . . . These little people probably came from Cholula, or near there. Most of them were primitively dressed. This I find commonly among the little people. They are conservative and reserved.

"Cretinism occurs in the Barranca, near Guadalajara. I have not looked into it. A dwarf race among the Chontales are reported to me. They are said to live in holes in the ground." Writing about *the Little God*, at Lake Chapala, he says: "There are found, in the bed of the lake, very many curious little vessels of clay, and, strange to say, spoons and ladles of the same material." The schoolmaster there said: 'The people that used to live here, unlike their neighbors, had a god who was little; therefore the gifts that were made to him were little.'

That once there was a numerous dwarf population throughout Mexico is proved, he thinks, by the small size of the Mexicans.

From what Professor Starr has observed, it seems plain that the Mexicans are a mixed race, with a large infusion of dwarf blood. Not only is their stature small—in some localities notably so—but their women are still smaller. "The women in many towns would warrant us in calling the place a town of pygmies. The men of those towns would not warrant the term. In many families where both parents are little, the children of ten or twelve years are larger than either parents."

This is what occurs among the Spanish half-breed Nanos, as is plainly shown by a photograph which I have of a large Chinese looking half-breed Nana from Murcia, and her dwarf grand-daughter.

It seems that the most important authority on the existence of dwarf races in Mexico is President Dias. "The word Chontales has two meanings. It is used to designate a race of people, and it is also used to indicate anything strange or foreign. So when President Dias, on a military excursion into wilder Mexico, saw some unusually small people, and asked who they were, the reply was 'Chontales.' He accordingly concluded that the Chontales were a race of dwarfs, and so informed the Archbishop of Oaxaca." It is to be hoped that before long some explorer will

ascertain where this pygmy tribe was seen by President Dias, and will visit them.

I regret that all my efforts have failed to get information from British Honduras as to the correctness of General Granada's estimate of the height of the Lacondon tribe of hunters, some of whom live in Guatemala, while others are within the limits of British Honduras. My correspondent there, Mr. Blancaneaux, did not reply to my letter asking for further information on that point; so, backed up by a letter from the Secretary of State for the Colonies, I wrote, in 1894, to Sir Alfred Molony, the Governor, stating what I wished to find out, and enclosing an open letter for Mr. B., to be forwarded to him. Since then I have heard nothing on the subject—though I subsequently sent Mr. B., by post registered, a letter and my paper on "Dwarf Survivals in the New World." This will show how much trouble I have taken, and how much difficulty I have sometimes had in getting precise data on this subject.

Another important confirmation by a press correspondent is that unconsciously supplied by one who interviewed, at Cincinnati, last autumn, the German Dwarf Operatic Company, and who stated that he had found that these Liliputians all came from a district in the Black Forest, and were racial dwarfs, and not mere accidents or freaks of nature. Professor Edwards, of the Cincinnati University, drew my attention to this subject, as to which, no doubt, further information will come to light.

I was fully prepared for some such discovery. Thirteen years ago my attention was attracted by the name of some cliff dwellers in Abyssinia, which Jean Temporal, in his translation of an early Portuguese book on that country, calls "Vosges." As I had, in 1863, suggested (3) that there must have been a migration from Africa to Europe in early ages, I made a note of these facts, intending some day to enquire whether there are not traces of cliff-dwellings, or cliff-dwellers, in the mountainous country of Alsace, "the Vosges." In 1892, as Admiral Blomfield Pasha, of Alexandria, and Mrs. Blomfield, were about to spend six weeks in the Vosges, I asked them to look into the question. In a few weeks I received a local guide-book, which more than bore out my anticipations. In the *Guide Joanne*, Geradmer (Paris, Libr. Hachette & Cie, p. 26), we are told that La Schaume of Nisheim, which surrounds Wurtzelstein, it is believed, is inhabited by a kindly disposed race of dwarfs, who, when the herdsmen descend to the lower valleys with their herds in the autumn, pasture their cattle, which are of very small size, in the upper pastures, and make cheese till the spring. Among different authorities cited is the *Foyer Alsacien*, by Charles Grad. Admiral Blomfield Pasha wrote me that a very intelligent fellow-traveller, a Frenchman, believed that there were many racial dwarfs in that part of Europe, and that a careful search would put this beyond question. I

(3) See Halliburton, "New Materials for the History of Man" (1863), pp. 14, 23 and note, 41, 74.

also made enquiries as to the "dwarfs of Sylt," which, it is supposed, were exterminated by the Frisians. My informant got for me the following information from the head of the Archaeological Institute of Kiel: "The people call traditionary dwarfs *Die Unterirdeschen, Alben, Wichte, die Kleine Leute* [the Underground People, the Albs, the Wights, the Little People], and there is no end of Sagas telling about them. Our country and Sylt are full of them, and I heard some quite new to me on this occasion. They have been digging lately in several places for skeletons, and the villagers said, 'Yonder, under that village, the Little People used to live'; and in another village the people said that under a certain mount five sets of the 'Underground Folk' lived, but they only had one cauldron (caaldron) between them, and when one party was invited by the other the cauldron had to be taken for cooking. The mount was opened, and a huge cauldron was found. Now you hear of kind acts done by these little men, and again of wicked, revengeful, spiteful deeds."

Fifty years ago that intellectual giant, Jacob Grimm, was far in advance of scientific men of our day as to this question. He seems to have assumed that there was once a widely diffused dwarf population in northern Europe, and he gives in his *German Mythology* an immense amount of references and traditions as to dwarfs, as will be partially seen on referring to the index of that work.

In 1892-3, Professor Sergi published in the *Bulletin of the Royal Medical Academy of Rome* an important paper, showing that in early ages there must have been a migration of African dwarfs to the European countries bounding on the Mediterranean, and as far east at least as Moscow. He has made a comparison of the numerous dwarfs he met with in Sicily and Italy with skeletons of dwarfs found in Etruscan tombs, and near Moscow—all resembling the dwarfs of the Congo.

Atavism is very enduring and far-reaching: and generations, or rather centuries, are not able to efface the traces of racial, or even family traits, as can be seen in family portraits. The leading family in a district in Andalusia were surprised and shocked at finding one of their number grow up in all respects a typical Congo dwarf. No doubt they had inherited a remote Nano strain, which, though long forgotten, had at last asserted itself.

Size, complexion, etc., point out the places where a dwarf race must have once existed. The Black Forest is probably one of these, for the manager of the German Dwarf Operatic Company says he was able there to secure the services of several very small dwarfs. Their relatives were generally of large stature. In Sicily, and parts of Italy, Professor Sergi discovered and measured a surprisingly large number of dwarfs, many of which were as small as Congo dwarfs.

The name, "Little Father," for the dwarfs of the Atlas, and sometimes in Spain for the Nanos, must have drifted as far east as Moscow, when that prehistoric

migration of African dwarfs took place, of which Professor Sergi has told us, for it still survives in that strange title by which the Czar is often addressed—*Little Father*.

I have been frequently told by Berbers that *Fari* was a name for mining dwarfs, who wash gold and silver sand. I did not notice any superstitious dread among the Berbers as to using the name, but among the Spanish half-breed Nanos it seems to excite the same horror that it does among the Irish, Welsh and Highland peasants. My Murcian informant nearly rushed from the room at the sound of the name, and begged of me never to use it again. It is evidently an "unpronounceable name." This may be a superstition connected with the belief that if you can get hold of the name of an enemy who is a magician, you can destroy his power over you. A Highlander was able once to capture a fairy wife by finding out her name. The Irish peasants will speak of "the good people," "the gentle folk," or "the gentry," or "the little people," but you cannot get them to use the word "fairy."

There is a town or hamlet in the Sahara, some days to the south-east of Tafilet, called *Adwarfi* (a corruption of Ait-Warfi, "the good people," "the excellent folk"), of whom the place is a great centre. (*Rasel warfi* means "a fine man"). In Spain the Nanos are called *Adwarfi*. But the old Murcian woman used the name unwillingly. Many names and subjects among the Nanos are sacred or "tabooed." She told me she knew much about the *Cabrillas* (or "the kids")—the Pleiades; but it was not lawful to speak about those stars.

Both in Scotland and southern Morocco we meet with artificial mounds, in which there are chambers. In southern Morocco they are inhabited by dwarfs, who take into them at night their little cattle. One of my informants, a Berber Jew, told me that, when a boy, he ventured once to sleep in one of them; but that the Berbers generally are afraid to enter the small, dark passages that lead to the central chamber; and call the little entrances "rat holes."

The name *Pecht*, which is used in Scotland for a dwarf, and is more familiar to us as "Pict," is to be found south of the Atlas. A "Large Haratin" (a native of the Dra, who is descended from dwarfs) told me that he belonged to the Ait-Pecht. His dwarf clicks made the name sound like *Psecht*. On one occasion, without having been questioned on the point, my Spanish informant, in presence of Mr. MacRitchie, gave me an account of the dwelling-places of the Nanos of Aledo, which, she said, were built of large stones, covered with earth, and which were evidently similar to those of the *Adwarfi* and to the Weems of Scotland.

The head of a branch of my family for centuries went by the name of Pitcur, from owning Pitcur Castle, in Forfarshire, Scotland, now a ruin. Mr. MacRitchie, at my request, visited a place near the castle, in which I heard that there was a small passageway leading into a hill, for I fancied it must be a *Pict-cur*, a dwelling-place

or enclosure of dwarfs. The idea proved to have been well founded, and he wrote to me that it was one of the best specimens of a Picts-House that he had ever seen. He afterwards learned that he was not the first antiquary who had explored it. If there is any foundation for the wonderful legends that tell of the oldest castles in the North Country having been built by dwarf masons, Pitcur Castle must have been their handiwork.

Grimm, in his "German Mythology," (4) shows how widespread was the belief that the first created race were dwarfs. Hesiod says the first race of men died out, and became blessed spirits, who were the guardians of mankind. In the West Indies (5) there was a very similar belief. The mothers of the first generation all fell in love with a primeval Lothario, and deserted their children, who grew up stunted, and ultimately died, and became *Tona* (guardian spirits), and were worshipped by men.

Among the Zuni and other Pueblo Indians the first generation of men are called "child ancestors" (their name being written variously, Koko, Koka, or Kawkaw). They are intercessors for rain, and initiate youths, and take an important part in certain rites. They are represented as dwarfs, and are evidently liable to hunger, judging from the amount of provisions with which they have to be supplied when they visit their descendants. Among the Klamath Indians there is a belief that there are certain dwarfs whose little footprints can be seen in the snows of the Cascade Mountains, but who are only visible to the medicine men, whom they instruct in the mysteries of the medicine-lodge. The Micmacs have a very similar belief in little men who live in the woods, and who, if conciliated successfully by a Micmac, will give him magic lore. Among the Choctaws there was a belief that little "Men of the Woods" catch the young men, and, after putting them through an ordeal of good-natured teasing, initiate them. *Bopuli*, a mischievous Robin Goodfellow, is the *Kokopuli* of the Pueblo Indians.

Mr. J. A. Watkins, of New Orleans, an old gentleman whose father lived among the Choctaws, and who when a boy learned their language, writes me that in the first half of the century a deputation of Choctaw chiefs waited on the Government agent, and begged him, as they were fearing the effects of a drought, to let his two sons, young boys from eight to ten, visit them and bless their crops. Willing to humor them, he let his sons go. When they had been taught the proper rites, they went through the ceremony so well that a heavy shower fell next day, and they returned home loaded with presents. Dwarfs could no longer be procured to pray for rain, and the nearest approach to a dwarf was a young boy!

Others practise this pious fraud. Our little May Queen, and the Lord of

(4) See Stalylbrass: Trans. II., 563-9.

(5) "Kerr's Voyages and Travels," III., 134.

Misrule of mediaeval festivities were no doubt once dwarfs. At the beginning of May the Japanese have a little king and queen, who are to be seen also at St. Michael, in the Azores, where at Whitsuntide, amid an immense crowd of spectators, a little king and queen are carried in state to the cathedral, where they are in great pomp crowned by the clergy. A procession then takes place to some tables at the market-place, where they preside over the feast, in which the poor participate. In China a little girl receives the offerings to the dead. In India (6) Durga, or Kali, is represented by a little girl, who sits in a "bower of leaves." In a similar bower a little child-wife in the western Soudan receives the god *Sokar*, no doubt the same as the ancient dwarf-god of the Egyptians, Ptah-Sokar-Osiris. In Egypt there was a great feast at Pithom at the beginning of May, at which two little girls officiated, who were called *Urti* ("the two Queens"). Possibly they may have been two little brides for Anuk, who is so venerable a divinity that he may be only another type of the dwarf-god, Ptah-Sokar-Osiris. In the Tonga Islands, Alo-Alo, the god of rain, when he visited the earth, was welcomed by a little child-wife, who presided during the festival in a leafy bower.

We find that the Atlas dwarfs and the Nanos predict the future by watching the reflection of "the Seven Stars" in a bowl. The famous cup of Nestor, supposed to have been a divining cup, had two groups of Pleiades on its handles. In modern Egypt the person who tries divination by a bowl is always a boy. The Atlas dwarfs, who "know more about the stars than other men," drive a good business in the Balaam line by blessing (if not by cursing). A little Ait Atta, from near Adwarfi, who was stolen from his parents and sold as a slave, but ran away and found his way to Tangier, told me in 1894 that the Little People are greatly feared by his tribe, who address a dwarf as *Sidi Baraker* ("our Blessed Lord"). "When we see them coming, we lay down our presents before us, and bow down; and they put their hands on our heads, and bless us and our crops, and take our presents, and go away."

The Bushmen claim that their primordial mothers were the Pleiades, a star group which the ancients regarded as "Royal Stars." According to Grimm, dwarfs were supposed to be of "royal birth." Wherever we find dwarf tribes, or their descendants, there we find vestiges of the Year of the Pleiades and of a worship of those stars.

There is a marvellous and puzzling uniformity in the ideas of primitive races as to festivals, magic, healing by incantations, etc., which can only be accounted for by assuming that, in the most remote prehistoric times there must have existed an era, in which was developed a rude system of initiations, that diffused, preserved, and at the same time stereotyped, the scanty stock of star-lore, beliefs and domestic arts of those early days.

(6) Sir Wm. Jones' Works, IV., 138, 139.

THE TIKI-TIKI.

Professor Sayce, as we have seen, in his note to Herodotus (B. III, Ch. 37), connects the name of "the Creator" of the Egyptians, *Ptah*, with that of the *Pataiki*. The philological argument is confirmed by the fact, that both *Ptah* and the *Pataiki* were dwarfs. Not only in Egypt, but also in Greece, the oldest of the gods were pygmies. Venus of Cyprus was a dwarf; her son was *Pygmaeus*, and her husband, Vulcan, was no doubt a Dactyl, one of the dwarf smiths and magicians of Crete. Selden says that the Great Gods of Palestine and Syria were pygmy deities (*Pataiki*). Movers, in the first chapter of his *Phoenizier*, says that "that group of deities called Dactyls, Corybantes and Cyclopes, were similar to those old Germanic divinities, now known as 'Cobbolds.'" I had not seen that passage when I suggested in my paper on "Dwarfs and Dwarf Worship," that they were "like our Fairies and Brownies."

The name, *Pataiki*, is still to be heard. In parts of North Africa, and probably in Syria, the Jews hold a festival towards the end of April, called "the Great Play," and also *Pataiki*! When I asked an old Syrian Jew who lives in Alexandria, Egypt, what was the meaning of the name *Pataiki*, he replied, "Kabir is God; Kabiri means a large angel, and *Pataiki* means a little angel," and that the name, *Cabiri*, is connected with the last day of the eight-day Feast of Tabernacles. Pausanias identifies the *Pataiki* with the *Cabiri*. But the oldest sources of religious thought among the ancients were the Mysteries, and these, it is admitted, all sprang from the venerable Mysteries of the *Cabiri* (or dwarfs).

When I asked natives of southern Morocco, "Have you ever heard of the name *Tiki*?" I carefully avoided using the reduplication. They all said, "Yes, *Tiki-Tiki*, *Tiiki-Tiiki*; that is a name for the Little People"; and subsequently a half-breed Spanish Nana gave me the same reply. The range of *Tiki-Tiki* extends to Polynesia, where it is used for ancestral dwarf-gods, one of which, the dwarf Creator, *Tiki*, resembles the dwarf Creator, *Ptah*, of the Egyptians. "*Tiki*" and "*Tiiki*," seem to be a shortening of those names for dwarfs and dwarf-gods, so familiar to the ancients, and still used in Morocco—*Patiki*, and *Pataiki*. The *Tiika-Tiika* (a name not hitherto known to anthropologists) are very small dwarfs in South Africa, who, the Kaffirs say, are a perfectly distinct race from the Bushmen.

Through his tutor, Dinuzulu informed me that the Zulus have killed them nearly all off, as "they are not fit to live." The Kaffirs greatly dread them as most dangerous wizards and magicians.

Tiki we can trace even to Peru, where, according to Santa Cruz (see Markham's Narrative of the Rites and Laws of the Yucas pp. 83, 84 and plate, and 98), the Supreme God, "the Creator," was called *Ticci Ccapac* (sometimes softened into *Ticsi Ccapac*), and *Tica Ccapac*, and was represented by an egg-shaped symbol. He was born of a condor's egg, and was, no doubt, the same as the primordial dwarf God of the Mayas, whose temple at Uxmal was "the House of the Dwarf," and who was born of an egg (see pp. 124, 125, 135 and 142).

Far north of Spain we find the Tücke-Kobbolds of Germany; and still farther north, we read of Thekr and Nain, two of the primordial dwarfs (forty-nine in number, or 7x7), that, according to the Icelandic Voluspa, were created before mankind.

In America, too, the range of Tiki is wider than I had supposed. Thus two of the most important little Ko-ko, or Child-Ancestors of the Pueblo Indians, are called Soo-tiki. The Araucanians (Chili), who, like the Peruvians, worshipped the Pleiades, called the Supreme Being "Toqui." Among the Kaffirs he is "Tiquo," a name borrowed from the Bushmen, whose primordial mothers were the Pleiades, and who at the rising of those stars dance and sing, "Oh, Tiqua, Father above us, send us rain!"

Many years ago, Professor Tylor, in his valuable work, "Primitive Culture, 1 p. 283, identified the dwarfs of northern folk-lore with a prehistoric dwarf population; and Professor Wyss has taken a similar view of the traditionary dwarfs of the Alps, who he supposes were dwarf tribes forced to take refuge there by larger neighbors.

"For then also in the country
The good dwarflings still kept house;
Small in form, but highly gifted,
And so kind and generous."—Müller.

(See Keightley's Fairy Mythology, Bohn's Antiq. Library, p. 264-5.)

Professor Wyss' conclusions have recently been confirmed by Professor Kohlmann's discovery of the bones of Pygmies there, and by Professor Sergi's conclusions as to a migration of African dwarfs to southern Europe and to Russia, who resembled the Tiki-Tiki, or Akka of Equatorial Africa.

In America we meet with traditions as to similar dwarf races. My inference that Ticci, one of the names of the Creator of the Peruvians, showed that he was a Dwarf God, has been confirmed by a point which Mr. Stansbury Hager has suggested, that "the Indians of Chinchu (Peru) believed that their country had

been previously inhabited by a population of dwarfs, whose bones they found in tombs (Cieza de Leon, chap. 74, quoted in Spencer's *Sociology*.)"

The Iroquois say that in their former raids on the Cherokees, they met with a tribe of dwarfs, very numerous, and living in caves, and, though small, stronger than ordinary men. (See Erminnie J. Smith's paper on the Iroquois, Report of Bureau of Ethnol., 1880-'81.)

THE DWARF DOMESTIC ANIMALS OF PYGMIES.

(Read before the Canadian Institute, November 14, 1896.)

For years I have enjoyed the honor of being a corresponding member of the Institute, but up to the present I have contributed nothing to its Transactions. If I have not shared the fate of the proverbial "unproductive fig tree," it is due to the forbearance of the Institute, and their charitable hope that, if spared by them, I might do better in future.

It is, therefore, with great pleasure that I offer my first instalment, a paper of interest, not on account of the way its subject is dealt with, but because it opens up for the first time an untrodden field of science that is likely, in proper hands, to yield important results. Whatever will hereafter account for the diminutive size of the domestic animals of pygmies, will also explain the origin of the dwarf races of men; and, possibly, this may be true vice versa.

One of my most persistent critics was, among my friends, called "fascinating subject," as this was a pet term of his. Judge my dismay in June last, on reading in an article on "Pygmy Races," the following ominous sentence, with which it begins: "Professor Starr's article on 'Pygmy Races of Men' in *The North American Review* contains much interesting information regarding a curious and fascinating subject." To my relief I found that he admitted most fully all my contentions. The existence of dwarf tribes in the Atlas, similar to the Akkas of Equatorial Africa, "had been demonstrated"; that there are diminutive Nanos in the Pyrenees was also admitted; and also that strong evidence had been adduced as to the existence of dwarf survivals in America. I could hardly believe that the writer was my old friend but for a significant omission. He fully accepted my discoveries, but forgot to mention my name in connection with them. Still, to have converted him to that extent was eminently satisfactory.

He concludes with some very sensible remarks, which are especially interesting in connection with an even still more fascinating subject, "The Dwarf Domestic Animals of Pygmies." "It is evident that the existence of pygmy races has passed out of the region of myth and fable into that of history and science. Our information regarding these strange races is still incomplete and inexact, but it is being steadily augmented and brought in line with accepted results in biology and anthropology. The facts already adduced suggest many interesting reflections, but, perhaps raise more problems than they solve. It seems clearly impossible (?) to regard the pygmy races as owning a common origin, although their tendency to conform to a single fairly well-defined type is very curious.

"Is their case one of degeneration, owing to some special circumstances of climate and environment, or do they represent a remnant still remaining in a stage of development long since left behind by the rest of the human species? We cannot say with certainty, but such questions may yet become capable of solution, when our information on the subject has become more extensive and exact."

In 1890, when I visited Morocco to look into the subject of racial dwarfs there, one of my first informants as to their small animals was a halfbreed dwarf at Tangier, about four feet high, who is to be seen in the Soko, or market place there. In my "Dwarfs of Mount Atlas" (p. 25), we find him say, "The dwarfs are very brave, and great hunters of ostriches, having small, swift horses, that are called by a name, meaning 'those that drink the wind,' and that are fed on dates and camels' milk, and are very lean, and, judged by their looks, would be set down as worthless. This description of these ostrich hunters agreed with that given me by my Berber servant in 1888." A rabbi from Ternata, on the Dra, also said (see p. 29), "There are many of them (the dwarfs) near the Soudan. The Arabs fear them, and pay to be allowed to pass through their country. Their horses can do without water for four days, and are called *dwiminagh* ('they that drink the wind')."

There is a place called Adwarfi, two or three days to the south-east of Tafilet, which is a great resort of the dwarfs, and a part of the Saharan Atlas is called the Black Mountains, where is the River Dora, and where there are many caves, in which the dwarfs live with their cattle. They have an Arabic name, meaning "the people that own cattle." A little Ait Atta from near Adwarfi, and also afterwards a Jew from that region, described the dwarfs there as living in hillocks, in which there are very small entrances, leading to a central chamber, into which, at night, they drive their cattle, which are very small. Mr. MacRitchie, in his "Testimony of Tradition," speaks of the "weems" of Scotland, which are precisely similar structures to the hillocks of the Sahara; and in one of them, he says, in its central chamber were found the bones of a small ox.

In 1893 Mr. Carlo Bruzeau, of the Villa de France Hotel at Tangier, told me

that twenty years ago, during a time of famine, he "saw a man bringing into Mogador for sale a string of shaggy ponies. When asked whence they came, the Moor replied, 'From the mountains (the Saharan Atlas); there, horses, sheep, goats, cows, men, all are very small.'"

In the same year the dwarf tribe that inhabits the Great Atlas, not much more than a day's journey from the City of Morocco, were described to me as owning little sheep, donkeys, goats and cows; and a Moor offered to bring some to Mogador, should I wish to buy some of them.

The Barbary donkey is well known, a pretty, tiny specimen of the breed, generally black, and very active and strong for its size.

Nearly always, wherever pygmy tribes exist, or must have once existed, we find very small domestic animals. Bent, in his "Mashonaland," says that they are very diminutive throughout South Africa. This even extends to the poultry. A hen's egg there is hardly larger than a pigeon's egg.

This is also the case in Europe. Wherever there are survivals or very distinct traditions of early dwarf races, there we invariably find small breeds of domestic animals. In Brittany we not only have occasional survivals of very small people, but also very diminutive cows and ponies. In Shetland and the Hebrides we have very conclusive traditions as to dwarfs, and there, too, we find little Shetland ponies, small "black-faced sheep," etc. In Wales, too, with its undersized, dark-complextioned people, we meet with little Welsh sheep and cows. In the same way in Kerry, where the tales of the Skillimilinks, and "the little red-headed blacks" are to be met with, there we have the same types of animals. The little Kerry cows are famed for their good qualities. In Galloway, too, in South-western Scotland, where history tells us of the warlike, small-sized Pechts, who claimed the right to lead the van in armies, we find the well-known ponies called "Galloways," as well as small cows.

The popular belief of the herdsmen and cheesemakers (Macaires) of the Vosges Mountains, not only that there are pygmy herdsmen there, who dwell in caves in the precipitous cliffs of that region, but also that these dwarfs have dwarf cattle, is most interesting. On this point I may quote the following passages from my paper on "Dwarf Survivals and Traditions as to Pygmy Races."

"Thirteen years ago my attention was attracted by the name of some cliff dwellers in Abyssinia, which Jean Temporal, in his translation of an early Portuguese book on that country, calls 'Vosges.' As I had, in 1863, suggested (see Haliburton, 'New Materials for the History of Man' [1863], pp. 14, 23, and note, 41, 74) that there must have been a migration from Africa to Europe in early ages. I made a note of these facts, intending some day to enquire whether there are not traces of cliff dwellings, or cliff dwellers, in the mountainous country of Alsace,

'the Vosges.' In 1892, as Admiral Blomfield Pasha, of Alexandria, and Mrs. Blomfield, were about to spend six weeks in the Vosges, I asked them to look into the question. In a few weeks I received a local guide-book, which more than bore out my anticipations. In the Guide Joanne, Geradmer (Paris, Libr Hachette & Cie, p. 26), we are told that La Schaume, of Nisheim, which surrounds Wurtzelstein, it is believed, is inhabited by a kindly-disposed race of dwarfs, who, when the herdsmen descend to the lower valleys with their herds in the autumn, pasture their cattle, which are of very small size, in the upper pastures, and make cheese till the spring. Among different authorities cited is 'The Foyer Alsacien,' by Chas. Grad." "In 1893 (i.e., after I had heard from Blomfield Pasha), I learned in Morocco that, two days south of the Great Atlas, there is a high mountain called Voshe, the inhabitants of which are dwarf cave-dwellers who are called Ait Voshe (the Voshe Tribe). Professor Schlichter says that the Akka dwarfs of Equatorial Africa are known to their neighbors as Voshu, and also Tiki-Tiki, names connected with the Akka dwarfs of southern Morocco, who are also called Jed-ibwa 'the Father of our Fathers.'"

The range of the name for dwarfs, Tiki, or Tiki-Tiki, is almost world-wide. (1) When the Akka, or Tiki-Tiki of Equatorial Africa wandered north to Europe, they must have brought their diminutive cattle with them, for in Baker's "Albert Nyanza" (1866, p. 91), a region where the widespread Akka, or Voshu, are to be found, we are told that "the cattle there are very small. The goats and sheep are quite Liliputian."

In Ceylon, the original inhabitants of which are the little Veddahs (called often "Devil-dancers"), there is a very diminutive breed of sacred oxen, whose small size is put down to some wonderful myth about Buddha. These oxen are very nimble-footed, and are used in carriages by the natives, as they can easily travel eight miles an hour. A friend of mine told me recently that in a part of Bengal where he lives, there is a similar breed of oxen, and that it is considered by the rich Hindoos the correct thing to have a carriage drawn by six or eight of them.

But all this was known to the ancients over 2,000 years ago. Ctesias, a physician of Artaxerxes, who travelled in Asia, and described the pygmy race that he there saw, says that they owned diminutive flocks, sheep the size of a lamb, small donkeys and oxen, and horses and mules not larger than a ram is in Greece. (See Ctesiae fragmenta, No. 57, 11, Didot).

Aristotle states that the Pygmies live near the lakes from which the Nile flows, "and this is no fable, for there is really, it is said, a race of dwarfs, both men and horses, which lead the life of Troglodytes." (See Hist. Animal, VIII. 2).

Strabo, who was a sceptic as to the pygmies, though he described small races of

(1) See "The Tiki-Tiki," page 88.

men, says of the Western Ethiopians (evidently the dwarfs of the Dra and the northern Sahara, whom I have alluded to), "their mode of life is wretched. They are, for the most part, naked, and wander from place to place with their flocks. Their flocks and herds are small in size, whether sheep, goats or oxen; the dogs also, though fierce and quarrelsome, are small." (See Bohn's Classical Library, Vol. III., p. 270, 1857.)

It was pointed out in 1891, in my "Dwarfs of Mount Atlas," that pygmies are supposed in northern Morocco and in Nubia to be Cyclops, and that, as the dwarfs of the Atlas, like other natives of southern Morocco, wear a singular bournous, on the back of which is worked an immense eye, a yard in length, "the people with the eye" must in time have become "the people with only one eye." This view, as well as my contention that the dwarfs of the Atlas have little domestic animals, are confirmed by Robert Brown, Jr., who in his "Neptune," says that the Cyclops of the Odyssey were an agricultural people of North Africa, who had diminutive cattle, the milk of which yielded very rich cream.

I have omitted to refer to two curious points: that there are in several isolated and inaccessible localities in the Southern States little communities composed of survivals of those pygmy tribes that have disappeared from the west coast of Africa; and also that there are on the Atlantic seaboard little ponies, the descendants, probably, of a small breed that belonged to these dwarfs, and that were shipped with them to America. Strange to say, their name is "Teki horses."

Dr. Weir's interesting article in *The Popular Science Monthly* for June, 1896, on "The Pygmy in the United States" (which, however, does not refer to these small horses), will well repay a perusal.

I invite the attention, not only of anthropologists, but also of zoologists, to this subject: Are these little breeds the original stock, and have domestic animals gradually become larger and stronger, just as cultivated plants have; or have scores of thousands of years of privation dwarfed them and their pygmy owners?

It is very desirable that zoologists should carefully study and apply the investigations of Yale naturalists and palaeontologists as to the origin of the horse in America, which would seem to indicate that the ordinary horse had an even smaller prototype than the little "drinkers of the wind" of the Sahara, in a fox-like animal with five toes, developing in later ages into a larger, horse-like animal with a cloven foot. "After that the deluge"—some catastrophe that put a final stop to horse-raising in America in primordial times.

I also suggest a point which zoologists may follow up with good results.

Mr. Cunninghame Graham, three or four years ago, in an article on Argentina, said that the horse of the Pampas differs from the ordinary horse, the lumbar vertebrae of which are one more in number than those of the Pampas horses. This, he said, also applies to Barbs, and he thought that the Spaniards must have brought

out Moorish horses with them to Argentina. I tried, when last in Morocco, to get a skeleton of a Barbary horse examined by a veterinary surgeon, but did not succeed. If the Barb differs also from ordinary horses, it probably got its peculiarity from the little breed of ponies in the Sahara. It is very important to ascertain whether the latest type of fossil horses in America resembled the Barbs or the common horse in this respect. (2)

Henceforth we have immensely improved chances of solving the problems of the origins of small breeds of domestic animals, and of pygmy races of men—for what will explain the one, will also settle the other.

As respects the latter, the tendency of scientific thought is to regard dwarf races of men as having been the original and earliest specimens of humanity on the earth, and to yield to them the place so long occupied by a supposed "missing link." The latest traveller in Africa, Professor Donaldson Smith, writing last summer to *The World* an account of Abyssinian dwarfs discovered by him, says: "Although they live among other native tribes, they differ totally from them as respects their principal ethnological features. This fact strengthens the theory that the African pygmies are not degenerate specimens of the tribes among whom they live, but are the remnants of the first and original population of the Dark Continent."

Mgr. Leroy, Papal Nuncio to East Africa, says the same thing, and asserts that the dwarfs think so, too, and despise all the larger races as *parvenus*. They claim to be the first, and oldest, and noblest inhabitants of Africa.

It may be worthy of mention that a review of the latest book on Anthropology, Hutchinson's "Prehistoric Man and Beast" (Appletons, N.Y.), says: "Certain analogies lend weight to the idea that possibly Stonehenge was erected by the dwarfs or fairies, who, in a previous chapter, are shown to have been a real people. Various writers have come to the conclusion that a dwarf population akin to the Laps were the actual inhabitants of the 'fairy knowes,' or underground megalithic structures, and became in time the elves and fairies of folk-lore."

The following is an extract from a letter received from Professor Putnam, President of the American Association for the Advancement of Science, dated September 3, 1897:

(2) After this paper was written it was found that the fossil horse resembled the Barb in this respect. The following paragraph appeared in *The New York Evening Post*, July 10th, 1897: "A curiosity recently seen at the Salt Lake stock yards was an 'Aztec' horse, 36 inches high, and weighing 300 lbs. It was caught in Arizona." Can it be possible that the American horse has left a pony representative? The odds against its existence are very great. The probability is that the little horse is the descendant of a "teki" pony that had been brought west by some immigrant. The point, however, is worth enquiry.

" I have not forgotten my promise to send you a memorandum about the horse's tooth found at the ruins of Copan. I send you by this mail, addressed the same as this letter, a copy of the Memoir giving the report of the museum explorations in Copan. On page 31 you will find a mention of the horse's tooth which was discovered in an ancient tomb in the ruins of Copan. Mr. Saville, who excavated the tomb, does not see any possibility of the tooth having got into the tomb after it was made : and it seems hardly probable, although some burrowing animal might have carried it into the tomb. This tooth is either that of the well-known post-pliocene horse of America, the *Equus fraternus* of Leidy, or it is the tooth of the introduced *E. caballus* of Europe. It is impossible from the tooth alone to determine which animal it belongs to. The similarity is so close that Dr. Wortman, who is the best authority on this subject, is not willing to risk his reputation by saying to which species this tooth belongs.

" Of course, if there is no doubt about this tooth having been buried in pre-Columbian times, it settles the question of the co-existence of the horse with the early inhabitants of Copan, unless they obtained a fossil tooth belonging to the post-pliocene period and put it in this tomb.

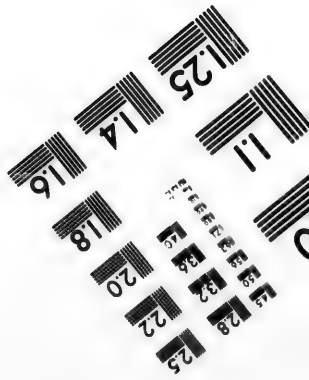
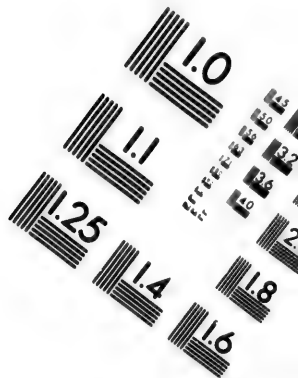
" Some authors are of the opinion that the horse was in existence on this continent at the time of the advent of the Europeans. You will find a statement made by Sebastian Cabot after his expedition to the Rio la Plata in 1527, where he says he saw horses at a distance. The fact that the remains of horses have been found in post-pliocene deposits in the southern portions of America certainly makes it possible that the horse may have co-existed with early man in that region. Still, if this is the case, it is very strange that we have not found the remains of the horse abundant in prehistoric sites, and that we do not find the horse represented in the sculpture and drawings of any of our early peoples. Again, if the horse was in existence in America, it hardly seems possible that the Mexicans would have been so wonder-struck by the appearance of Cortes and his men mounted on horses.

" So you see the question is regarded as an open one. I hope you may settle it."

[The above letter suggests the query : May not the horse have existed in pre-Columbian times without having been utilized as a beast of burthen or for the saddle ? Whence did the breed of Indian ponies come ? R. G. H.]

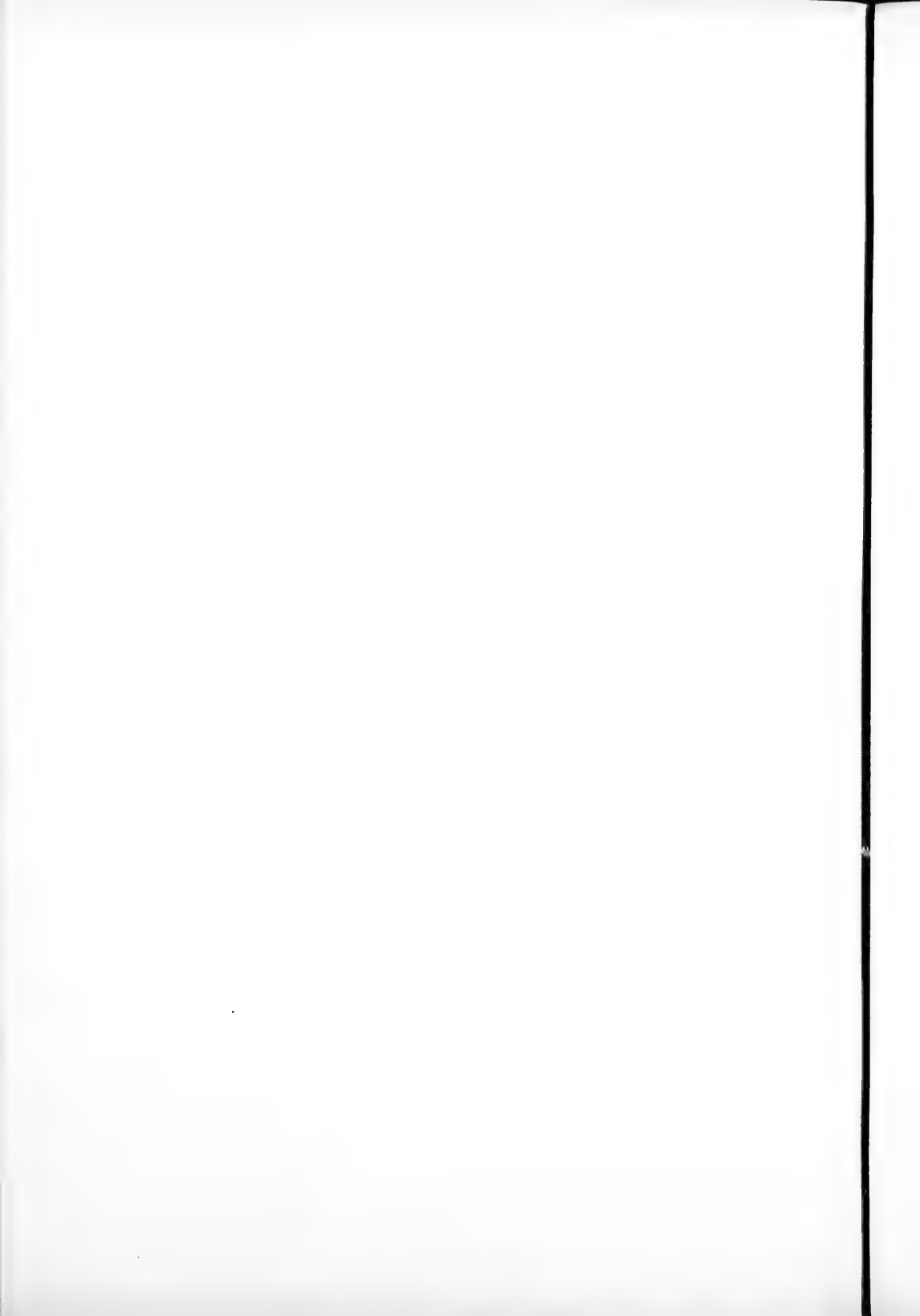
PAPERS ON OTHER SUBJECTS.





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THE HOLY LAND OF POUNT.

[From The Academy (London), July 8, 1893.]

The following are extracts from a very interesting letter received by me lately from Prof. Sayce :

"What will especially interest you is the discovery made at Contra-Syene by Prof. Schiaparelli in a tomb which was discovered last year, just before his visit to Assouan. An inscription in it states that Hurkhuf, who was buried in it, had been sent on an exploring expedition to the south by Pepi II. (of the sixth dynasty), and that he brought back many gifts from the king of Ammaan, including a Denga dwarf from the Land of the Holy Spirits, which danced divinely (1) like the Denga dwarf which the deceased Chancellor, Urdudu, brought back from the land of Pun in the time of the king Assa (of the fifth dynasty).

"Leon des Avenchers, speaks of dwarfs on the upper Yuba called Dokos, or Dongos (*Bulletin de la Societe de la Geographie de Paris* 1866, v. ii., p. 1)."

The expedition of Hannu to Punt has been hitherto supposed to have been the earliest. But that of Hurkhuf dates back between 5,000 and 6,000 years.

A thousand years separates it from the second expedition—that of Hannu—which in its turn was a thousand years earlier than the mission of Queen Hatasu, so boastfully avowed to be a wonder to gods and men. As her mission went in an entirely different direction from that taken by Hannu, it must have gone to a different country. If the Periplus of Hanno (the date of which no one can even conjecture) was a record of the voyage of Hannu to Pount, it is clear that, in order to reach that country, he sailed towards the far West, through the Straits of Gibraltar and down the west coast of Morocco. This inscription is important as connecting Poun with dwarfs and with the West, for Amenti (the Egyptian "Land of the Blessed") simply meant "the West" (*ement*), as Erebus (*ereb*) also did. "The Holy West," says Bunsen, "was the Land of Truth." But the East was regarded as "the filthy East." In the Book of the Dead we read, "I have not eaten food where Osiris is in the filthy East."

Bunsen says Put of the Scriptures (Punt) "is admitted to mean in the strictest sense Mauritania." Nowhere are there to be found fuller authorities as to Put or

[(1) Probably this meant, not "divinely," but "like the dance of the god," which was represented by the dwarf.—R. G. H.]

Pount than in that learned work, "Die Semiten," by J. G. Muller, whose references are well worthy of attention:

"The old suggestion," he says, "that Put refers to the Libyans was confirmed by Champollion and Bunsen (*Egypt* I., 572). This was opposed by Ebers, who placed Put or Pount in the East. . . . As for the Lubu or Lehabim, both are there (Gen. x.) mentioned as sons of Mizraim, but Put as brother's sons of Ham, and the former were by the Greeks held to be the Egyptian Libyans in the narrowest sense. Therefore, in Nahum 3 : 9, Put and Lubim, though mentioned together, are distinguished—the former (i. e., the people of Put or Punt) as in the West, and the latter as the eastern. In the land of the Western, to the west of the Triton Lake, are the city of Putaea (Ptol. iv., 3, 39) and the River Fut (Jos. Antiq. i. 6, 2); yet both are assimilated, and the Egyptians gave them the general name of Tamahu, Tamhu, and Tehennu." (See also Pliny's Hist. Nat. v. 1.)

But there is an interesting bit of evidence on the point which has hitherto escaped attention. It is admitted that Put was connected with Tarshish. Now there can be no doubt that Jonah sailed to a Tarshish in the far West—a port either on the coast of Spain or in Sus (2) on the Atlantic seaboard of Morocco. Berber folk-lore comes in here with singular weight. In the ancient seaport of Massa (a name which occurs in Genesis) there is a venerable temple, which Leo Africanus says was partly built of whales' bones, to commemorate the fact that a prophet was swallowed by a whale, and was cast up alive on the seashore there. He discusses the subject at some length, and the people of Sus are all familiar with the tale. The temple is so sacred that, although it is now covered with sand, the Sultan, during his late raid into Sus, paid it a visit.

In The Asiatic Quarterly for July is a letter from myself on "Racial Dwarfs in the Atlas and the Pyrenees," in which there is an allusion to my discovery of the existence of very ancient and greatly venerated ruins, called Poun or Pount, in the district of Warzazat, at the head of the Dra Valley, south of the Atlas. Assuming that Queen Hatasu's mission to Pount was historical, between three and four thousand years have elapsed since any attempt has been made to reach the cradle land of the Egyptian race, that birthplace of their oldest gods, "the Holy Land of Punt," "the brightest of all the divine lands."

In a subsequent letter Prof. Sayce says:

"I discovered the name of the Biblical 'Phut' in an inscription of Nebuchadnezzar three years ago, which led to some correspondence in The Academy. It is mentioned in connection with Nebuchadnezzar's invasion of Egypt, and was garrisoned by the 'Ionian' troops of Amasis. I suggested that it might be Pelusium

(2) Sus, like other Berber names, was preceded by the definite article, *Ta-Sus* ("the Sus"), like the French *L'Angleterre*.

or Barka. The Germans, however, preferred some place on the Arabian coast. All that is clear is that it was part of the dominions of Amasis."

Prof. Sayce might have safely gone farther west than Barka, as far as the Did and the Dra, where there are still to be seen puzzling citadels or castles, evidently built by some great military power, not the Romans, for they knew nothing of southern Morocco, otherwise we should have heard from them of Punt and the dwarfs of the Atlas.

But there is a curious proof in our constellations of the early history of that country. The story of the Yone (the Gaunche for "a prophet"), who was swallowed by the whale, came to Greece in two ways. One story told how Hercules went to Atlas to learn astronomy from him, and how he leaped in full armor down the throat of a sea monster, slew it, and afterwards escaped, after having been, like Jonah, three days in its belly. The name of Hercules (Herkla) is still a household word near Massa. Another, and a later tradition may possibly have come through Persian sources. Perseus delivers Andromeda by slaying a sea monster, and turns Atlas into a mountain by showing him the Gorgon's head. A native of the country near Massa, who was my servant in 1887-8, often told me wonderful tales of the petrifying effects of the stare of a *dubbhah* (a hyena)—a belief that is widespread, but nowhere so prominent as in Sus. At Joppa, from which Jonah sailed, there were preserved interesting memorials, not of Jonah, but of Perseus—the bones of the sea monster slain by him, and the chain that had bound Andromeda. It is a curious fact that the word Yone, in the ancient Berber of the Canary Islands (opposite Massa), means a Magus or prophet. The most convenient access to the sea from Poun or Pount in the Dra Valley is at Massa.

I am disposed to think that this story of Perseus came to Greece after the Persian occupation of North Africa, and was preserved in the names of stars and constellations. This would show that most of our northern constellations came from the land of Atlas, the astronomer, and identifies Mount Atlas as the seat of the earliest civilization. The fact that Homer knew so much more of the Atlas country than later Greek writers, may be due to traditions of it brought back by Ionian mercenaries, who were employed by the Libyans, as well as by the Egyptians.

Referring to the discussion as to the dwarfs of Mount Atlas, Prof. Sayce says:

"I return you your book with many thanks. Your name will henceforth be attached to the discovery of dwarf races in North Africa, as Schweinfurth's is to that of the dwarfs of Central Africa. It is one of the most important discoveries that have been made for a long time. I wonder if your dwarfs have anything to do with the Neolithic people who carved the forms of animals, birds, and men on the sandstone rocks of North Central Africa, when the Sahara was a fertile plateau."

BERBER AND GUANCHE TRADITIONS AS TO THE BURIAL PLACE OF HERCULES.

[Proceedings of British Association, 1887.]

It has been shown by French and other writers that the myth of Hercules and Geryon came from the Gauls and Kelts, and that it was borrowed by the Greeks and Romans from them. The Keltic Hercules is fully described in Smyth's "Dictionary of Greek and Roman Mythology." There is clear proof that the natives of Europe derived these myths from the people of Mount Atlas, which was the scene of them. Hercules visits Atlas, and studies astronomy with him; resides among the Hyperboreans of Mount Atlas; makes the Straits of Gibraltar, and sets up the Pillars of Hercules. He sails west to the Island of Erytheia, and steals the cows of Geryon; finds his way to the Eden (1) of those daughters of Atlas, the Hesperides, or the "Western ones," and steals the famous Golden Apples.

It is interesting, therefore, to have, if possible, local legends which connect him with that country. Ancient maps represent near Mogador "the promontory of Hercules." Why was it known to the Greeks by that name, for the natives call it "the Mountain of Iron"? An explanation has been found by me in tales of Hercules told by many of the natives of Sus. A Beni Bacchar, or *Bes Carne* (the name of a tribe on the coast, near Massa), said that "*Bacchar*, or *Biba-ween* (the drunken) made Ben Cantin's enemies drunk, and took them prisoners, and Ben Cantin lived forty years in the temple at Massa; but, in consequence of an outbreak, sailed away with all his treasures to the Mountain of Iron, and hid them there. Du Karnaiin, or Herge, a great freebooter, hearing of this, sailed there to find them, but without success. He then sailed to the Canaries in search of the 366 cows of Geryon, and went into a cave there, in which was a large dog with feet like those of a camel. The cave *looked towards the sea*, and was at the foot of a great mountain. He never came out, and the people closed the cave with stones."

Another gave me a still more ancient tradition. "Du Karnaiin, called Herklein, or Herkla, made the Straits of Gibraltar. In his time Sus and the Canaries

(1) Some years after the above was written, I found that a part of Mount Atlas is called "*Dmim Kiel Eden*" (the Holy Land of Eden), and that there is a tribe called "Alt Heden."

were one country. He went to a large mountain to steal the flocks of Geryon, that came out always to pasture at sunset, and were watched by a dog named Terras. There was a great cave at the foot of the mountain, called Heber, or Kafoun Herger. He went into that cave and was never seen again; and the cave was closed up with stones and lime, and cannot be found by men. There is a prophecy, that when it is opened the world will be changed."

That time arrived a hundred years ago, when an earthquake exposed a vast mummy cave in the peak of Teneriffe. In the far end of it is an opening in the face of a perpendicular cliff, which is hundreds of feet above the sea.

The Guanches (natives of Teneriffe) must have once had a similar tradition, as they still call it (no one knows why) "the Cave of Herke." It is now evident why Hercules never came out of that cave. He went into it as a mummy!

How was it that that secret cave, closed thousands of years ago, was known to the Susi, and even the fact that there was an opening in it that looked out towards the sea?

Thousands of mummies were scattered over Europe in public and private collections, and it is possible that to this hour Hercules, as a mummy, grins neglected on the shelves of a museum.

It is difficult to imagine that this story of the Beni Bacchar is not an historical tradition. It must have been known to the Greeks that Hercules sailed to the Peak of Teneriffe from the Mountain of Iron, for they named it "the Promontory of Hercules," and the Guanches must have heard that he was buried in a secret mummy cave in the Peak of Teneriffe, when they called it "the Cave of Herke."

GYPSIES AND AN ANCIENT HEBREW RACE IN SUS AND THE SAHARA.

[Transactions of British Association, Section H., 1887.]

The Province of Sus, as respects the customs of its people, is, and always has been, a *terra incognita*. Excepting a few lines by Herodotus, nothing has ever been written about them; and this is the first attempt to describe them.

The Susi speak a dialect of Berber called Shilhach, and many of them resemble different descriptions of Gypsies. Some are skilful bellfounders, others make ornaments and arms, others saddlery, others dishes. Others are silver and goldsmiths, and are famous for their skill as artificers. Most of them tell fortunes, some by sand (who are called Amlad or Remliien), others by beads, others by a flower; some by watching a fowl after its head has been struck off; some by a shoulder blade. The women, in some tribes, tell fortunes by the hand, and are called Guessani, or De Guessan. Some indulge in a sort of magic, and profess to call up spirits, or to make a person at a distance appear, using a powder on the fire which stupefies the enquirer. They also make charms for finding money, curing illness, or calling back vagrant husbands, or for the production of olive branches, and for supplying all the wants of humanity.

These people, no doubt, have been for thousands of years connected with the Timbuctoo gold trade, and have picked up wandering habits that have become hereditary. They have secret signs and passes among themselves, called "the words of the Kafila" (tent or lodge), which perhaps may be connected with the well-known Jewish name, the *Cabala*.

It was shown that the Hyperboreans were the people to the south of the Great Atlas or Riffian mountains, called in Greek mythology *Ripaeae* mountains. Beyond the Hyperboreans are, according to Herodotus, "the one-eyed Arimaspians." He showed that there are vestiges of the Osirian cult lingering among these people.

There is an ancient Jewish town near the Sahara, an *entrepôt* of the gold trade, called Ophran, on the River Ophrar; not far from it are the Oulad bu Saba, or Sabaeen. The latter guide the caravans by the Pleiades, and are, he contended, the old Sabaeans, whose caravans wandered all over the ancient world. They are superior to the other tribes, and are looked up to very much, as they possess secret lore not known to others. Heeren conjectures that the gold trade of Africa must always have been in the hands of a religious guild.

A bracelet from the Sahara was exhibited. It was of horn, in the form of a serpent, with twelve divisions representing the months. In each of the twelve divisions there were two groups of seven stars, making twenty four groups in all.

BERBER JEWS.

Ancient writers, referred to by Josephus, and an eminent authority, Tacitus, contend that Libya was the cradle of the Hebrew race. An old author, quoted by Josephus, describes a race that were in western Ethiopia before the days of Abraham, the Judaeans. They were probably the Jews of Libya and the Sahara, differing from what are known as the Coast Jews, the descendants of fugitives from Spain and Portugal. They are not often seen in the coast towns, living with the Riffs and Susis as their tradesmen and business men, and securing protection by a small annual payment. But there are independent tribes that own no master; some on the southern Atlas; some far east, near the desert of Touareg; some also called Daggata in the Sahara, and as far south as the Niger. Tribes were described, one of which is protected "by the Tomb of our Beloved Lady," that Joan of Arc of the Berbers, a Jewish woman called *Kahina*, who headed them, and became their queen. The Arabs were compelled to make peace with her followers; and so great was her sanctity, that the district around her tomb is a safe asylum for the Jews. Some of the Jews are black, with woolly hair; but most of the Berber Jews are very good-looking, and their women have the reputation of being the most beautiful in the world. The Berber Jews look down upon the Jews of the coast towns as schismatics, and are very rigid in their discipline, differing from the others in their dress and rites.

THE LIBYAN TEMPLE OF SOLOMON.

The writer showed that, from a remote period, there must have been in Libya a temple which was claimed to be "the Temple of Solomon." In Smith's Dictionary of the Bible (Tit. "Onias") is something on the subject of this temple. Procopius also says it existed in his day. What has become of it since it fell into the hands of the Moslems is not known.

The writer pointed out a singularly large number of the names of places in Sus which can be traced in Genesis, and suggested the enquiry, Has there been a migration of Hebrews from Palestine to Libya, or *vice versa*?

The Jews and the Gypsies must have been cast in the same mould, but must have been made of very different material. That would naturally be the result of thousands of years of a life in common, in connection with the gold trade and caravans of that country. They are equally unchangeable, and distinct from the rest of mankind,—Siamese twins, like, and yet in some respects utterly unlike. We are almost tempted to call the Gypsies "the other peculiar people"!

GYPSY ACROBATS IN ANCIENT AFRICA.

BY BU BACCHAR.

PART I.

[From the Journal of the Gypsy-Lore Society, 1890.]

"To the west of it (the Nile) dwelt the group of tribes which bore the general name of Ribu or Libu, the ancestors of those Libyans who are so often mentioned in the historical works and geographical descriptions of the ancients. Inhabiting the north coasts of Africa, they extended their abodes eastward, as far as the districts along the Canopic branch of the Nile, now called that of Rosetta or Rashid. From the evidence of the monuments they belonged to a light-colored race, with blue eyes and blonde or red hair. According to the very remarkable researches of the French General Faidherbe, they must have been the earliest representatives of that race (perhaps of Celts?), who emigrated from the north of Europe to Africa, making their way through the three Mediterranean peninsulas, and gradually taking possession of the Libyan coasts." (1) Such is the sketch which Brugsch-Bey gives of the Berber race; but they have a far wider range than he seems to suppose, as they not only inhabit North Africa and the Soudan, but are also, as they have been for thousands of years, the terror of West Africa far beyond the Niger, where they are known as active ivory traders and merciless slave hunters, and are erroneously called Arabs from 'heir being Mohammedans and able to read the Koran.

Brugsch-Bey does not refer to the existence of two very distinct branches of the Berbers, (2) who seem to have sprung originally from very different races, one to the north-west, inhabiting Mount Atlas, who generally have red or light-brown hair, and are frequently almost giants in stature, and the other, a smaller, darker, and more vivacious race, who are to be found south of Mount Atlas, and especially in the province of Sus, and are therefore known to us as Susis. The former, named

(1) "History of Egypt under the Pharaohs," by Henry Brugsch-Bey. 2 vols., 1879. John Murray: London.

(2) How little is known by scholars as to the Berbers is shown by the fact that two of the most competent authorities on the early races of Europe and Africa differ *in toto* from each other on that subject; one, Canon Isaac Taylor, asserting that the Berbers are a swarthy race, while his oracle, Professor Sayce, denies that they are dark, and holds that they are fair, with blue eyes and light hair.

by us Rifians, or Riffs, call themselves "Ribi," or "Riphi" (3) (in the plural "Riphai-in"). The Susis differ from them as much as the Gypsies do from the Scottish Highlanders. The Barbary Jews, who substitute an "m" in the plural for the Berber "n," call these two races "Riphai-im" and "Susim," familiar names that are strangely suggestive of those puzzles to commentators on Genesis, the giant "Riphaims," and their neighbors "the Zuzims in Ham."

It is probable that the fair-skinned Libyans are much less numerous now than they once were, in consequence of intermarriages with the darker Susis and with negro slaves or their descendants. The Susis, who were known to the ancients as Getulians, are generally a Gypsy-like, nomadic race, and are evidently referred to as such on the monuments of the fourth dynasty.

"It is a noteworthy phenomenon," says Brugsch-Bey, "that as early as the remote times of the fourth dynasty of Egyptian sovereigns, some people belonging to this race (the Ribu, or Libu), men, women and children wandered into Egypt to display their dexterity as dancers, combatants and gymnasts, in the public games which delighted young and old; just as at the present day the Egyptians still amuse themselves with the buffooneries and skilful tricks of wandering Mogrebins. The Libyans, however, who appear on the walls of the sepulchres from the fourth to the twelfth dynasty, are distinguished from the reddish-brown Egyptians by their light-grey or light-brown complexion, suggesting the probability that they may not have had a very close relationship to the white Libyans of later times."

The visits of Mogrebin acrobats to Egypt were not confined to that period, for Brugsch-Bey, referring to the close commercial connection that existed between Egypt and the people of Palestine and Libya, says: "The arrival in Egypt of the representatives of these nations is a fact which is proved by numerous paintings and inscriptions in the mortuary chapels. The light-colored Libyans frequently visited Egypt to show their address in warlike games and dances."

Remote as may seem the era which dates back (according to Brugsch-Bey) 6,000 years, or 2,000 years before the Exodus, and to which we have traced the connection of Moorish acrobats with Egypt, yet if E. Stanley Poole's views in his original and most valuable article on "Magic" in "Smith's Dictionary of the Bible" are correct, long before the date of the earliest monuments the wandering magicians and fortune-tellers of the Soudan and the southern Atlas must have had an even greater influence on prehistoric Egyptians than they now have on the ignorant and superstitious savages of "Darkest Africa," to whom they sell their charms and amulets.

"Magic, as we have before remarked, was inherent in the ancient Egyptian

(3) To the south there meets us a tendency to change the final *i* into *u*. Beni Hami (the Sons of Ham) becomes Ben^u Hami, which is abbreviated into B^u Hami; Susi becomes Sus^u. Hence Ribi and Libi become Rib^u and Lib^u.

religion. The ritual is a system of incantations and divinations for making amulets, with the object of securing the future happiness of the disembodied soul." "It cannot be doubted that the knowledge and use of the magical amulets and incantations treated of in the ritual were held to be necessary for future happiness." The later chapters of the ritual "contain mystical names not bearing on Egyptian etymology. These names have been thought to be *Ethiopian*. They either have no signification, and are mere magical gibberish, or else they are mainly, at least, of foreign origin."

"The regions of terror traversed, the mystic portals that open alone to magical words, and monsters whom magic can deprive of their power to injure, are here already in the book that was found in part by King Mencheres 4,000 years ago. Bearing in mind the Nigritian nature of Egyptian magic, we may look for the sources of these ideas in primeval Africa. There we find the realities of which the idea is not greatly distorted, though greatly exaggerated. The forests that clothe the southern slopes of the snowy Atlas, full of fierce beasts, the vast deserts untenanted save by harmful reptiles, swept by sand-storms, and ever burning under an unchanging sun, are the several genii of the Egyptian Hades. The creatures of the desert, the plains and slopes, the crocodile, the pachydermata, the lion, perchance the gorilla, are the genii that hold the land of fear." "No wonder that the primitive race imagined the evils of the unseen world to be a recurrence of those against which they struggled while on earth."

He considers that the fact that the name for Hades (Erebus) came from Erebus (the west) points to the west as the country from which the Egyptians derived their ideas of the journey of the soul to Paradise. He might have strengthened his argument by referring to Amenti, the Egyptian name for Hades, which is derived from *Ement* (the west).

Tataren is a name for Gypsies not only in Sweden and south Germany, but also in Africa, where it is met with as far south as Timbuctoo as Tatari, Karkari, or Gargari. Tatari is also the Berber name for the morning star, "the holy morning star, that rises to the West of the land of Punt," that "land of the gods." With us Lucifer, "the prince of the morning," is suggestive of *Tartarus*, and of the Gypsy name for God—*Dyvel*! May not the name for the Gypsies, Tatari, have had the same meaning as "Arab," which is derived from Erebus, the west, *i.e.*, "the western people"? The Berber *Ataram* (the west), with the common prefix *ta* or *t*, gives us Tataren. May not the name Helebis also come from Erebus (the west)—*Herebis*? (4)

Who are these Mogrebin acrobats and jugglers which Brugsch-Bey says still amuse the Egyptians by their skilful tricks or performances? It is possible that

(4) Urub is the name for a Gypsy at Smyrna.

they are Gypsies who are to be found in Egypt, but who, according to Captain Newbold, do not belong to that country, for "one thing is certain, that these Gypsies are strangers in the land of Egypt." He describes them as being of three classes, Helebes, Rhagarin (pl. Gargar), and Nuris or Nawas. "The Helebes deal in horses, and have a bad character for honesty; their women, called Fehemis, are the only ones who practise fortune-telling and sorcery. The Fehemis are noted for their chastity. The Rhagarin are not. The men of the Rhagarin are tinkers and blacksmiths, and sell cheap jewellery and instruments of brass and iron, and many of them are athletes, mountebanks and monkey exhibitors. The women are rope-dancers and musicians. They are divided into two classes. The Nuris are hereditary thieves."

As one of the classes of the Rhagarin bears a distinctly Moorish name, *Beit er Rifai*, it is clear that they must have come from the Riff country, but that they cannot be Riffians, who are not nomads, and have fair skins and light hair, and do not indulge in magic or fortune-telling. It would be hasty to assume that horse-raising was confined to the Helebes. Denham describes a fine race of Gypsies whom he saw in Burnu, and who have a very fine breed of horses, and resemble the best-looking of our Gypsies. He calls them Shouas. Cooley (in his "Negro-land of the Arabs," p. 108), after trying to prove that the Karkari are a tribe to the east of Timbuctoo, who belong to a large town called *Karkar* (corrupted, he says, to *Kaukau*), which is situated on a river of that name, quotes Dupuis ("Two Years' Residence in Ashanti," App. 53) as saying: "Some of these rivers open communication with a tribe of heathens called Gargari, who live in tents, and are not black, but a red-skinned race, yet they are not of Arabian stock. The best breeds of horses and mules come from these parts." They no doubt belong to the people whom Denham speaks of. Cooley says that "this extract from Dupuis is evidently a description of a Berber tribe, whose loose observance of Mohammedan rites have caused them to be considered as Pagans." He gives an authority for the assumption that "Beni-Gurgar is probably the chief place of the Karkari." Ibn Batutah speaks of a "Sultan el Karkari"; Karkari, Gargari, are probably corruptions of Tartari.

In the country south of Mount Atlas there are many tribes that practise fortune-telling and magic; some of them are jugglers, others musicians, others tinkers, others workers in leather, or brass, or iron; bellfounders, makers of caldrons, brass dishes which are ornamented with marvellous skill by *repoussé* work, saddlery and horse-trappings. They are also gold and silver smiths, snake-charmers, etc., and generally betray a Gypsy cast more or less. They have been for thousands of years famous as horse-breeders. Leo Africanus, who wrote long before the days of "Darley's Arabian," or "Flying Childers," says that these people south of

Mount Atlas, in his day had careful pedigrees of their stock extending back two hundred years.

We must await the results of future enquiries before we can say who of the races inhabiting that region are Gypsies and who are not. One of them, however, that resembles the Gypsies is the *Beni Bacchar*, who are found near Massa on the Atlantic coast, and who call themselves by a name which sounds like *Bez-Carne*. They have at times been proscribed and persecuted by Mohammedan fanatics, and, although they are not now molested, their name seems to be mentioned with hesitation by the Moors. I have seen many of them, and have, as far as I could, found out their modes of life, traditions, etc., but, like most Gypsies, they are very reticent, and it is only when you know something about them already, and gain their confidence, that you can get them to speak freely. It is probable that when I first heard the name of *Beni Bacchar* it was not known to more than two or three Europeans, even in Morocco. I have since found that the ancient inhabitants of one of the Canary Islands were called *Beni Bacchar* or *Beni Bacchos*. In early ages, therefore, these people must have found their way from Sus to the Canaries. They still have a tradition that the two countries were once one, but that the sea broke through and separated them. It is clear, therefore, that if the *Beni Bacchar* or *Bu Bacchar* are of Gypsy descent, we must assign an enormous antiquity to the presence of the Gypsies south of Mount Atlas, a country which would be best described by its ancient name, *Getulia*. There are no doubt different classes there, one of which at least seems to represent a higher degree or order—the *Oulad bu Saba*. According to a Susi, Hammed Azue, almost the only native from the country near Massa who could speak English fluently, they are greatly revered as a superior caste, and as being saints. They reside a day's journey or more in the Soudan, and guide caravans or *accabars* to Timbuctoo. A little farther south is a somewhat similar tribe called *Shanghit*, but inferior to them in status and attainments. Mahomed Alemi, one of them, stated to me, as to the *Saba-een* or *Shebuyan*, that they wear a black or dark blue *haiik* and dress differently from others. He says in his language *bulobarz* (a word which Leland says is connected by Gypsy tradition with Stonehenge) means a *sheik* of architects (or master mason?) (5) "The women of the Sahara tell fortunes by the hand. There are people called *Tinghars* (tinkers?) whose women tell fortunes." In eastern Europe the Gypsies are called *Atinghars*. A is the common Berber prefix.

Mahomed ben Ali, of Twat, says that the women of his tribe "tell fortunes by sand, and are called *Remliien* and *Romni*. There are people living in caves who are called *Tinghar*, and mend pots. They find tin in the mountains. *Kasder* is the

(5) A well-known word among the Gypsies of eastern Europe, some of whom are called *Calderari*.

word for tin. He knows the word *tin*, but thinks it is Arabic." Hadji Ali ben Taleb Sinjik says that "at a large town the people speak *Shilhach*, and the women tell fortunes by the hand. We tell fortunes by the hand, and the women by killing a cock, and by stones. There are caldron makers who go by themselves, marry by themselves, and have a language of their own. *Globali* is a bell ; *kulehin*, a crucible ; *spitiri*, a tin-man ; *augari*, gold. Head ornaments are *zlaga* or *mlaga*. They represent something—some stars. There are dishes hung up on trees to divine by the sound. They call it *tannakas*."

Hadji bu Zima, from Tazawalt, between Sus and Ephran, says that his tribe is "Ida ou Tills. The Oulad bu Saba tell fortunes. There are people called *Guesani*. Amongst the Oulad bu Sidi Bounu, Shangit and Ait Amaran, the women tell fortunes by the hand ; also Adgoots and Bu Salem, near Ophran, tell fortunes by the hand and shoulder."

Hadji Mahommed (already examined) here stated that "the women of his tribe tell fortunes by the hand and the men by sand. They have a feast called *Adah*, which lasts forty days, the same as that of *Aiissawas*. It takes place at the beginning of the cold weather." There is a tribe in the Sahara called *Naiil*, the women of which are prostitutes, also *Azlia*, and one called the Oulad our Abah. Among the *Barimiken* (6) and *Beni Izrael* (Moors, not Jews) women tell fortunes. Such people are called *Gargar*. Among the *Helebes* the men only tell fortunes, some by beads and some by stones, among which is a black and a white one ; some by a flower. *Kaiton*, among the *Beni Bacchar* is a tent ; *paniali*, a strong drink from dates ; *manuch* is a man. A *romi* is a man ; also *gudjo* ; *gor*, a boy ; *chavo*, a child ; *rakler*, a girl ; *lacho*, good ; *puro*, old ; *turno* or *turro*, a young man ; *purno* is white ; *kalo*, black. The people who speak this language are called *Romani*. *Kurbat*, a *Cabyle* ; *anwal* or *loh*, an anvil ; *koraki*, a hammer ; *kubala*, tongs ; *pukil*, bellows ; *diklo*, a woman's kerchief. We are called *Zigani*, and came from the *Soudan*."

Hadji bu Zima, who was present, said that he did not understand what had been said, as he did not know the language of the *Beni Bacchar*.

"Mahomed ben Ali bu Gerar lives near *Massa* ; knows the *Tureiia* ('the seven stars') and the belt of *Orion*, which is called *Imanah*. The *Tureiiah* go with the caravans and guide them. They are called 'The Seven Whistlers,' because they whistle for one of them that is lost." (This is a Gypsy name in England for those stars.)

Mahommed ben Mahomed el Susi says : "The *Saba* (the *Tureiia*) are represented in the middle of the tent (of secret rites ?), hanging like a bunch of grapes. There is a hole there called *Bast*, through which the stars can be seen dancing."

(6) Newbold says that in Egypt the *Barimiken* are a branch of the *Gargar*.

These stars were "the dancers" among the Greeks and the North American Indians. *Bast* is the name given to "the dance of the stars" by some Berbers, and evidently points to that ancient Libyan goddess whom the Egyptians borrowed—*Bast*, the goddess of dancing.

Hadji Omar Ait bu Gerar, of Massa, district of Bu Amaran, says that "the Beni Bacchar, or *Bez Carn*, live in a country of serpents, beyond Agadir. They can find gold in the night. The Susis are afraid of them. They take the fangs from snakes and sell them. They tell fortunes—the women by the hand. They get crazy in their dances. One of them tried to eat his own child." "They are called in Arabic *Remliien*, and *Amhal* in Shilhach, from their telling fortunes in sand."

If we recall the various names by which the Gypsies are known in Europe, we shall find that, almost without exception, they can be traced to North Africa. *Rom* in Coptic means a man, and *Romi* is used by the Moors to express "the Ancients" (the Romans), while *Romani* is one of the many names of some North African fortune-telling tribes. It has often been conjectured that *Gitano*, the Spanish name for Gypsies, comes from Tingitania, the ancient name of the north-west part of Africa, derived from Tingis or Tinghis (Tangier). Zlotar reminds us of Shilhach or Shilhachte, a language extensively used south of Mount Atlas. *Calderari* (caldron-makers) reminds us that among some North African nomads *caldera* means a caldron. Atingar is met with in North Africa, and has the common Berber prefix *a* before *tingar* (a tinker). *Zigani* or *Sigeuner* suggests a very common name of places in North Africa, *Sig*, which appears in the name of a small tribe west of the Draah, called Nezigén or Anzigén. Cingari or Zingari is the name of the most widely-spread race of nomad Berbers. They are, according to Leo Africanus, to be found in the south-west of Sus, and as far south as the Niger. Their language, which can be traced as far as the borders of Abyssinia, and is that used by the Mandingoes and the people of Timbuctoo, is called Sangäi, Sagäi, or Zagai. The tribe is called *Singhanah*, by El Bekri, and is also known as Zenegar (no doubt the origin of the name Senegal). "The Morabites," says Cooley, "who were all of the Zenagah nation, as soon as they felt their strength, rushed at once from their own deserts to the conquest of Barbary and Spain." They became for a time a polished and settled race; but when they were driven from power they "went gypsying," and once more returned to the desert and became nomads. The same thing occurred in the history of the Zenatah, their rivals.

The Beni-Hami (the sons of Ham) are a numerous tribe of the Zenagar, who practise fortune-telling and magic. One of them, examined by myself, has already been referred to. We have seen that Tataren comes from Tartari (corrupted in Africa into Gargari or Karkari). It will be a curious fact if even their old Hungarian name, the "children of Pharaoh," was suggested by the Gypsies having

brought from the west of Sus the name by which the people there were known to the ancients, *Pharussii*.

It is possible that a philologist well acquainted with Gypsy languages may discover much which is hidden from an ordinary enquirer like myself. What has been already accomplished by scholars in the field of Gypsy lore represents an enormous amount of patient research under great difficulties, and shows that we have much to hope for from their labors in the future.

These extracts from my note-book will amply suffice to establish that Getulia (as I may call that country bounding on the Atlas to the north, and on "Darkest Africa" to the south) was, and still is, saturated with fortune-telling and magic. I have visited Morocco five or six times, mainly to enquire about these people, of which Europeans, and even the Moors to the north, know but little. I have a good deal more as to these nomads, but the extracts given for the present will suffice. As they talk sometimes Arabic, sometimes Shilhach, sometimes Susi (a dialect of the latter), sometimes perhaps Romani, it is difficult not to miss much that could have been found out by more competent enquirers. But I spared no trouble, and employed English, Maltese, French, Moorish and Susi interpreters, and also possessed later on the advantage of having a remarkably intelligent native of Sus for a servant, to whom I could always refer. If any mistakes have occurred from the meanings or sounds of words having been misunderstood, this will not affect the main point which I wish to establish.

The most striking instance of the antiquity of the Susis and of their being the same now that their ancestors were when the earliest pyramids were built, is to be found in some chance remarks made to me by Mr. Y., a merchant living lately at Mogador, the most southern port accessible to Europeans. Nearly a score of years ago, while in London, he heard much of "Arab acrobats," who were delighting English sight-seers, and accordingly went to see them. After the performance, to his surprise, one of them came up to him and said in Arabic, "I am glad to see you, Mr. Y. I know you very well, though you do not know me." On being asked who he was, he said that he had often seen Mr. Y. in Mogador; that the troupe had been organized from young men belonging to tribes south of Mogador, and that they had been travelling through Europe, and had been very successful. They were able to call themselves Arabs, as they could speak Arabic.

I subsequently met in North Africa the head of the troupe, who had retired from the business, as he had been injured by an accident. He had organized his troupe from young men south of Mount Atlas, and had been in St. Petersburg, Vienna, Constantinople, Berlin, Paris, London, Boston, New York, Chicago, San Francisco, Montreal, etc. He was a polished man of the world, who spoke English tolerably well, and lived on a competence that he had laid by. I have one of his

printed circular letters, which shows that he had kept abreast with the spirit of the age. He heads it in an impressive manner : " Compagnie Imperiale Ottomane de la Tribu du Bagdad, composée de 30 personnes, 30 hommes et femmes, sous la direction du Chev. Sidi-Hadj-Ali-Ben-Mahommed de la Tribu Beni-Zoug-Zoug, Decoree du Sultan de la Turquie." He adds a facsimile of the Sultan's seal, and also the Turkish symbol, the crescent and the morning star.

Of course much of the above is proof of the Chevalier's inventive genius, for neither he nor his people ever saw Bagdad, though it is probable he may have received some recognition from the Sultan. He has as much of the Arab about him as our Romanis have.

It almost makes one giddy to try to bridge over the vast abyss of nearly 6,000 years that separates this chief of a band of Gypsy acrobats from him who led his troupe to ancient Egypt in the days of the fourth dynasty. But a more startling fact regarding these ancient and modern Romani showmen is in reserve for us, viz., that their patron saint now is (and probably always was) *Moussa*, or rather his descendant, Sidi Hamed Ou Moussa, whose tomb in Sus is annually visited by these acrobats and jugglers. The saint enables them to handle snakes and work wonders, such as he himself worked when on earth. The tomb of the "original Moussa" was never found. The negroes from the Soudan worship Sidna Moussa Barra, Suldán el Bahar (our Lord Moses, the *Lord of the Sea* !) Barra is the Soudanese name for the sea, meaning the same as *Bahar*. They dance and behave somewhat like Aiissawas at their feasts. When they worship *Moussa*, they stick a staff in the ground, and, wrapping ribbons round it, pray, " Help me, O Sidna Moussa ! " They seem quite a different sect from the pious pilgrims to the tomb of Sidi Hamed Ou Moussa.

The Gypsy is, as respects his superstitions, his traditionary beliefs and his habits (some of which might be improved), the most conservative and unchangeable of mortals. Even his half-brother, the Jew, in that respect is left far behind by the Romani. But the most singular and amusing trait of the Gypsy, which Leland has well described, are his cynical cosmopolitanism and his contemptuous toleration of all faiths, as equally useful and equally false. He adopts the creed of those he is among as easily as he does their clothes or their poultry. He never allows his new religion to even become skin-deep, for it never gets beneath his shirt. When he leaves a country, he leaves it his old faith and his old clothes as a legacy, and is ready for new creeds and " pastures new."

If these acrobats of the fourth dynasty were Romanis, is it likely that two thousand years later they adopted, and, what is more marvellous, ever after *retained* as their patron saint, a wonder-working prophet of a strange race ? Is it not more likely that Moses (*Moussa*) may have been, not a *name*, but a venerable, time-

honored *title of office*, a heritage from an ancient race of wonder-workers that then existed, and that—probably under a degenerate form—still exist?

I was delighted to find that one European at least beside myself has heard of the venerated Hamed Ou Moussa, for our able Vice-Consul at Mogador says that he has often been told of the pious pilgrims, snake-charmers, rope-dancers, jugglers, etc., who kneel at the tomb of the saint.

As these nomad showmen six thousand years ago were probably as enterprising as they now are, it is not likely that they limited their wanderings to the land of Egypt. Probably from time to time they may have visited, and have amazed and amused our savage ancestors, and ultimately may have *brought with them the bronze age to prehistoric Europe*, leaving behind them, from Ireland to the Black Sea, traditions of a race of marvellous magicians and cunning workers in metals who dwelt in caves—the Wayland Smiths of European folk-lore.

I shall in a future article try to show that they gave to the Greeks, and even to the Egyptians, some of their oldest gods and oracles, and that northern savages owed to them many of the earliest germs of civilization.

GYPSY ACROBATS IN ANCIENT AFRICA.

BY BU BACCHAR.

PART II.

[From the Journal of the Gypsy-Lore Society, 1890.]

A visit to Morocco has recently brought to light a remarkable fact for which I was hardly prepared, that the Sahara—not Sus—is looked upon by the Moors as the cradle of magic and divination. (1) A chief of one of the most notable tribes of these nomads of the desert, whom I have already described, has lately distinguished himself by a most amusing bit of impudence. In 1885 a small Spanish exploring expedition, which had ventured into the Sahara, was robbed by the Oulad bu Saba of everything—camels, money, clothing, etc., and was left to find its way out of the desert or to perish. It would seem that some of the party in their fright must, in order to save their lives, have promised to pay something in addition to the considerable sum that had been looted, for the chief of the Oulad

(1) Wandering Saharans often find their way to Syria, Persia, and even India. The magicians or "The Arabian Nights" all came from Sus and the Sahara.

bu Saba has lately travelled all the way from the Sahara to Mogador in order to claim the amount which, he contends, is honestly due him. The Tangier newspaper which refers to this matter suggests that he ought to be rewarded by a very warm reception.

I find that the name *Segani*, or *Singari*, is very generally applied to fortune-telling tribes of the Moors.

Leo Africanus (2) calls the *Sungai* of Timbuctoo a black, vile people, but civil to strangers; and he adds that he cannot conjecture to what race they belong. He gives an interesting description of the diviners, enchanter, cabalists, alchemists and serpent-charmers of his day, (3) and draws an unpleasant picture of the vices which female fortune-tellers introduce among Moorish women.

If the view advanced in the appendix to Hooker & Ball's "Morocco and the Great Atlas" is correct, that the Zenegah language has no connection with the Berber, a careful comparison of the former with Gypsy dialects might lead to important results. (4)

The name of a Zulu chief who is now a captive in St. Helena, Shingani, is interesting, as no one can imagine that Kaffirs or their ancestors can ever have been Gypsies, and it is worthy of note that Shingani, who is a heathen, claims that Moses was an ancient hero of his race. Mr. Borrow, who met some of the Oulad Sidi Hamed Ou Moussa, did not consider that they were Gypsies; but there is much conclusive proof that their Saint Sidi Hamed, and also the original "Moussa," were veritable Romanis. Mr. Joseph Thomson (in his "Travels in the Atlas and Southern Morocco," p. 366) says, in his description of the city of Morocco, "Farther on is a juggler, who has shown his skill in European circuses, and by virtue of his master, Si Hamed u Musa, has astonished the Nazarene. His dress and manners, and the English and French phrases which he shouts at us, make the matter certain." But the saint, while he gave him a deftness in sleight-of-hand tricks, also bequeathed to him a less enviable heritage. "Abdul Aziz, besides being the saint of Morocco, holds that position also in relation to the blind, the crippled, and persons otherwise deformed. It is reported of him that on one occasion, on meeting a rival saint, Si Hamed u Musa, and, being in an irritable mood, he cursed him, and swore that all his descendants should be beggars. Si Hamed u Musa was at once put on his mettle, and swore that the children and children's children of Abdul Aziz should be all deformed. Hence the fact that all beggars claim the one as their ancestor or saint, and the presence of the crowds of the diseased that gather around the shrine of the other" (p. 357).

(2) *De L'Afrique*, Traduction de Jean Temporal (Paris, 1830), liv. II. 7.

(3) Liv. I. p. 3

(4) The general opinion now seems to be that the Zenegar language is a branch of Berber.

Hence we must make allowances for that weakness for begging which the Gypsy race too often exhibits. The great centre of the tribe of Sidi Hamed Ou Moussa is at Tazzawalt, which is to the south of Massa, and near the sea coast. There the representative of the Saint reigns practically as a king, and is, no doubt, the most powerful man, next to the Sultan, from the Mediterranean to the Sahara. During the recent raid of the Sultan into Sus, the ruler of Tazzawalt merely sent his son as his representative, to wait upon His Majesty. His wealth is very great, and his influence extends over all the races of southern Sus, who annually frequent the great fair at Tazzawalt, and for a time consent to lay aside their tribal wars.

My Susi servant used to tell me often about Sidna Moussa the ancestor of the Saint, who, if his account of the Saint be true, must have had some connection with one of the old Libyan gods who came from "The Land of the Gods" to Egypt, "*Bes* (5) or *Bas*, the oldest form of the godhead in the land of Punt, which wandered far, and gained a footing not only in Egypt, but also in Arabia, and other lands of Asia, as far as the islands of the Greeks. The misshapen *Bes*, with apish countenance, is no other than the beneficent Dionysos, who, as a pilgrim through the world, dispensed with hand rich in blessings, mild manners, peace, and jollity to the nations." (6) According to Susi tradition, Sidna Moussa was wholly given to mirth and frolic, and to music and dancing, travelling from place to place in order to make fun and to enjoy it, and always conspicuous by a remarkable coat, the patches and holes of which were affectionately preserved by him. He ultimately wandered far away, and was never heard of more, and it has been supposed that he was killed in some battle, but his burial-place no man knows to this day. His famous descendant Sidi Hamed was, no doubt, a much more dignified personage. Sidi Hassan was, according to my Susi, a bitter enemy of Christians, and is remembered by, among other things, his possession of a white horse which was remarkable for its beauty as well as for its docility, and which would stand motionless with an apple placed between its ears, while Sidi Hassan would advance several paces ahead of it, and fixing his gun over his shoulder backwards, would hit the apple with a bullet. This trick, even with the aid of a mirror, was beyond question a notable one, and excited, no doubt, unbounded admiration among his followers.

(5) The Beni Bacchar were also called Bez Garne, *Bes Carne*, or *Bes Cornu*. The first (Beni Bacchar or Beni Bacchos) means "the sons of the Bull," or perhaps "the sons of Bacchus," and the second "the horned beast," a survival of the name, perhaps, of the old Libyan god, *Bes*.

(6) Brugsch-Bey's "Egypt Under the Pharaohs," vol. I. chap. viii.

GYPSY ACROBATS IN ANCIENT AFRICA.

BY BU BACCHAR.

PART III.

[From the Journal of the Gypsy Folk-Lore Society, January, 1891.]

If there is anything dear to the Gypsy and to the Susi, it is hedgehogs, but the latter has a far higher appreciation of that animal than the former has. He looks upon the meat as not only pleasant to the taste, but invigorating and stimulating in its effects on the *blas's*. Nay, more, the hedgehog is the embodiment of wisdom, and takes the place which the rabbit does with the negro, or the fox does in German folk-lore. I have six Moorish fables before me which have been already published, and out of these three are in praise of the sapient hedgehog. The favorite mode of hunting hedgehogs is at night with dogs, when the sight of a torch blinds him, and he can be easily killed. To make him tender you must put him alive into boiling water, or if this cannot be done, as soon after his throat is cut as possible.

But I have not told all the wonders that a hedgehog can accomplish. There are ninety-nine cures which it can effect; one of my informants writes that, "it gives forces to the human bones."

There can be but little doubt that our "Morrice" dancers were originally Moorish dancers, and that our "Christmas boys" came from Morocco. Four years ago I was surprised at a Moor, who was telling me about the customs of the country, describing a play where two men fight (one of whom, I remember, is called Medi). One is killed, and a doctor comes with a magic phial, and puts it to the lips of the defunct, who immediately becomes very much alive, and begins dancing. (1) One of the characters is like one that is familiar to any one who has seen our "Christmas boys"—a clown who has a bladder inflated, with pebbles in it, which is fastened on the end of a stick, and comes down on the heads of bystanders. With us he appears as "Little Devil Doubt" with a broom in his hand. These games are called Marocaines by the French in Algeria, and by the natives Maracusa.

There is also a fight between two other men about a well. One is knocked down the well, and is brought up dead, when the "leech" comes and revives him, and a dance ensues. If the man's face is covered with mud, there will be a

(1) The Soldan of the Morrice dancers is killed, and revived by the magical contents of a "leech's" phial.

good year for crops ; but if he comes up bleeding, and free from mud, there is trouble in store.

This feast took place last month, and was, no doubt, a sort of harvest-home and "All Souls," for, my informant says, the feast is "called Buharri, Bulman, or Assher, and is for the dead people."

It is to be feared that the history of the Gypsy will to some extent remain a mystery to us, as the connection of Romani with Hindostani cannot be ignored. The utmost that we can assume is, that the African and the European Gypsies originally belonged to the same race, one branch of which, long residing in India, must have made their appearance in Europe five hundred years ago.

GYPSY FOLK-LORE AS TO STONEHENGE.

Leland, in his "English Gypsies and their Language" (Trubner & Co., 1872), p. 5, says on being asked by an English Gypsy what was the name for the seven stars in foreign Gypsy, and he told him that "There were once seven sisters, but one of them was lost. They are called *seven* to this day, though they are only six, and their right name is the Pleiades." "That story," said the Gypsy, "is like the one about the Seven Whistlers (which you know is in the Scriptures, at least they tell me so), that are said to be seven spirits of ladies that fly by night high in the air, like birds. Once upon a time one got lost, and never came back again, and now the six whistle to find her. But people call them the seven whistlers, though there are only six; exactly the same as your story about the stars." "It's queer," resumed the Gypsy, "how they tell these stories by *sevens*. Were you ever at Salisbury Plain? There are great stones there, *bori-bars*, and many a night I've slept there, and listened to my father telling me about the baker, for there is seven great stones there, and they say that hundreds of years ago a baker used to come with loaves of bread, and wasted it all in trying to make seven loaves remain at the same time on each stone; and to this day he has never been able to get all seven on the seven stones." "I think," adds Leland, "that he told this story in connection with 'the Seven Whistlers,' because he was under the impression that it was also of scriptural origin."

Does Leland's Gypsy refer to vestiges of Druidical or pre-Druidical folk-lore,

that had lingered among the British peasantry down to the time of the arrival of the Gypsies in England? I am disposed to think that they brought it with them, and that an enquiry into the point may supply a clue to some of the early wanderings of the Gypsy race and may show that folk-lore can be a light to our steps, where the lamp of history and of the monuments fails us. If they brought this folk-lore with them, and applied it to Stonehenge, it is manifest that they must have once lived in a country where similar megalithic remains existed. Where can this region be? They certainly did not come from Morbihan or Carnac in Brittany: but, farther south we have a headquarters of the Gypsies in Spain, in the south of which, especially near Malaga, there are many such vestiges of a remote past. Still farther south, we find in Morocco similar remains, while in the Sahara among the Beni-Mزاب, megalithic monuments are still annually visited, and feasts of the dead are held there, long rows of earthen-ware bottles and platters being left on them (probably for the use of the dead), till the next feast comes round.

In the Journal of the Gypsy Lore Society of Edinburgh for 1890 and 1891 appeared two papers on "Gypsy Acrobats in Ancient Africa," written by myself, under the *nom de plume* of "Bu Bacchar." Though that Society brought to light a large amount of new data as to Gypsy races, the mystery as to their origin is as profound as ever, for the undoubted connection between Romani and Hindostani seems to upset all theories as to an origin for them west of India. It is, however, possible that the Gypsy tongue is now spoken and has been for thousands of years, by ancient races in Africa, but this remains to be proved.

No doubt the present race of Gypsies reached Europe in the fourteenth or fifteenth centuries, and claimed that they came from a part of Africa, which they called "Little Egypt"; and I have shown that there are tribes in Africa that strangely resembled the Gypsies in name, looks and habits, and who employ many words which are in use among the Gypsies. In my two papers I described several strange races of fortune-tellers in Sus and the Sahara. There are different classes there, one of which, at least, seems to represent a higher degree or order—the Oulad bu Saba. They reside a day's journey or more in the Soudan, and guide caravans or "accabars" to Timbuctoo. A little farther south is a somewhat similar tribe, called Shanghit, who are inferior to them in status and attainments. One of the Shanghit, Mahomed Aleml, told me that in his language *bulo-barz* (a word which Leland says is connected with Stonehenge) means "a sheik of architects" (a Master Mason!).

Leland does not seem to have known the meaning of "*bori-barz*," but I found, on enquiry, that in some of the Gypsy dialects of eastern Europe, *bulo-barz* (not *bori-barz*) means a Master Builder.

It is evident that Leland's Gypsy informant, who called seven stones at Stonehenge "the Seven Whistlers," did not connect the name with any stars, as he remarked that the story of the seven Pleiades, told him by Leland, was very like that of the Seven Whistlers. But when we question the Gypsy-like tribes of southern Morocco, we find that the story clearly relates to the Pleiades. In my first paper on "Gypsy Acrobats in Ancient Africa," it is stated that we must await the results of future enquiries before we can say who of the races that inhabit that region are Gypsies, and who are not. One of them, however, that is of a Gypsy type, is the Beni-Bacchar, who are found near Massa on the Atlantic Coast, and who call themselves also "Bez-carne." The statements of several of that tribe are given. "Mohammed ben Ali bu Gerar lives near Massa; knows the Turiia (the Seven Stars), and the Belt of Orion, which is called 'Imanah.' The Turiia go with the caravans, and guide them. They are called the Seven Whistlers, because they whistle for one of them that has been lost."

That name for the Pleiades has, I believe, a very limited range. Whence did it come? Early Greek mythology tells us that the Pleiades daily visited an island in the western ocean, bringing ambrosia to the infant Zeus; and that every day, in passing between the two rocks called "the Planctae," one of the Pleiades was lost; but daily Zeus supplied another Pleiad to take its place.

I need hardly say that the Planctae are generally supposed to refer to the two Pillars of Hercules at the Straits of Gibraltar. It may be suggested that in early ages the Greeks knew nothing about Spain, or of the Atlantic Ocean. But such an idea we now know would be a very mistaken one. Thousands of years before the days of Homer, the Kingdom of Libya, that great civilized power in the West—as to the existence of which in early ages the *Mirage Orientale* has so long blinded archaeologists—was able to supply thousands of men with arms and armor for the invasion of Egypt; and was rich enough to be able to employ a large force of Carian and Ionian mercenaries, who no doubt carried back with them an accurate knowledge of the geography of western and south-western Libya, which must have lingered down to the time of Homer. So highly did they appreciate the extent and importance of Libya, that Herodotus says that the Ionians made Libya (not Egypt) one of the four quarters of the world. But Libya ceased to employ Carian and Ionian troops, and the Phoenicians, and after them the Carthaginians, monopolized the trade of that country, and kept the outer world in profound ignorance as to it. Hence, in time, the Greeks lost all knowledge of Libya and the Atlantic, and transferred the scenes of early myths as to that part of the world to the Danube or the Caucasus. Ionian mercenaries must have carried back with them a bit of Libyan folk-lore connected with the Straits of Gibraltar, which must have survived among their descendants until the days of Homer.

Anyone who has heard, at night the flight of wildfowl, must have been struck with the peculiar whistling sound caused by the wings of the birds, and which, unless explained, seems very mysterious. Now the wildfowl and other migratory birds by a strange instinct avail themselves of the shortest route across the Mediterranean, and cross at night over the Straits of Gibraltar. Men may change, but the birds do not, and to this day vast hosts of winged migrants twice every year cross the Straits; and the Moors at Tangier, when in the stillness of the night they listen to a mysterious whistling in the air, connect it with the Pleiades, and believe that they hear "the Seven Whistlers" whistling for one of them that has been lost.

Gypsy folk-lore as to the baker and Stonehenge is also plainly connected with the myth of the lost Pleiad. When the baker came to the seventh stone, one of the loaves would invariably fall off. Mr. Hager informs me that a peasant on Salisbury Plain told him that no one could count the same number of stones there twice. All this reminds us of the West African account of the lost Pleiad. "Why do you call the Pleiades 'the Seven Stars'? Can you count seven?" "No, Massa. You count one, two, three, four, five, six, then todder one hide herself; no let you count her."

The Micmacs to this day believe that it is wrong to count the Pleiades; and an old Murcian woman, a half-breed Nana, said to me, "I know a good deal about the Seven Cabrillas' (the Kids), but it is not lawful to talk about them."

But how and where does the Baker come in, and what possible connection has he with the Pleiades? Leland's only reason, as we have seen, for suspecting such a connection between them, is that the Gypsy believed that the two stories as to the Seven Whistlers and the baker came from "the Scriptures." A most curious bit of hitherto unsuspected star-lore and tradition, however, lies at the bottom of the connection of the baker with the Pleiades, stars that are widely connected with the gift of cereals, and also with a paradise in the West. The Greeks called them the Hesperides (Stars of the West). Hence their paradise, "the Garden of the Hesperides," was in the West. Everywhere among primitive races the Pleiades are believed to bring rain, and to be "stars of plenty." In Peru they were called "the Granary" (Collca). In Borneo, an ancestor of the Dyaks brought down rice from the Land of the Pleiades. In the Indian Archipelago we are told of Pulo Bua, "the fruitful island in the West"; while in Polynesia, the Land of *Makalii* (a name which means "the Pleiades"), was no doubt that western paradise from which the god Tao brought to mortals the blessed gift of the breadfruit tree. Holi-Yava is also a name in the Indian Archipelago for a western paradise; and Fornander points out how widely throughout Polynesia that name (appearing also as "Hawaii") was connected with a land of plenty and bliss in the West. Long ago,

too. Max Muller, in his "Chips from a German Workshop," pointed out (though not in reference to this subject) how widely spread was the meaning of "wheat" attached to *Yava*. He also mentions (but does not explain why) that "Yavanas" is the name in Hindostan for "Western people."

It may be well here to mention that the Hebrews called the extreme west and the "Isles of the Sea" *Javan*. Why was *Yava* connected with the West? I think I have already supplied an answer. As cereals came from the West, the names for the West and for cereals became convertible terms. *Saba* (seven in Berber) means also the Seven Stars, as well as the "Seven Heavens," and "corn." *Nemendi*, also a Berber name for wheat, probably like the Egyptian name for the abode of the Blessed, "Amenti," came from "Ement" (the West).

But German folk-lore has something to say on the subject of the Pleiades and the gift of cereals. Kelly, in his work on Indo-European Myths, tells us of a baker who rudely refused to give a loaf of bread to our Lord. The baker's wife and daughter, however, hurried after Him with a present of several loaves, which was accepted. As a reward for their charity, they were turned into the Pleiades, while the churlish baker was changed into a cuckoo, who, as long as those stars are visible, is heard calling to his wife and daughter. But there is some slight blunder in Kelly's star-lore, for the Pleiades are invisible from the beginning of May for forty days, the very time when the cuckoo is most often heard. We may, therefore, read the myth, "as long as he cannot see those stars in the sky, he is heard calling for his wife and daughter."

According to a writer in "Globus," a very similar story is to be found among the Dyaks. But is the cuckoo found so far south, and is May there the season for spring? For only then is the cuckoo heard. When summer comes he takes wing.

Bruce, in his famous ode, describes the cuckoo as following the spring around the globe:

"Sweet bird, thy bower is ever bright,
Thy sky is ever clear;
Thou hast no sorrow in thy song,
No winter in thy year.

"Oh, could I fly, I'd fly with thee;
We'd make, with joyous wing,
Our annual circuit of the globe,
Companions of the Spring."

PRIMITIVE ASTRONOMICAL TRADITIONS AS TO PARADISE.

[From Proceedings of British Association, 1888.]

The author had met with a great mass of primitive legends among savages as to a primeval paradise, with its Tree of Life and of Knowledge, being situated in the stars of Taurus, the Pleiades. As far back as 1863 he privately printed a paper, entitled "New Materials for the History of Man, derived from a comparison of the Calendars and Festivals of Nations." In the course of these astronomical researches, he had met, to his surprise, with curious traditions as to a paradise and deluge, the cross, a tree or bough, and a bird connected with the primitive year and its festivals. He had since devoted much careful study to this enigma, and the present paper gave only a portion of these investigations, for the subject was too wide to be outlined in a paper. Half a century ago many learned works were devoted to coincidences in the religious ideas, traditions and symbols of nations; and it was by some supposed that they were distorted vestiges of the sacred narrative, but this view had been abandoned, and all these learned investigations had been discredited. We now cut the Gordian knot, which we cannot solve, as to these common traditions and beliefs, and suppose them to be of indigenous growth. But, while this conclusion might in many instances be right, there were many coincidences too arbitrary and widely spread to admit of the solution that the beliefs and religious ideas of primitive races were all the emanations of darkness, stagnation and decay. The author then selected some American traditions as to the Tree of Life and Paradise. The symbols of a cross and a bough or tree, he thought, were suggested by the form of the Pleiades, which when they set have a remarkable resemblance to a prostrate tree. The Kiowas of the prairies believe that in the shape of the Pleiades and of some adjoining stars can be seen the form of their great Father in heaven, the great Kiowa. Once upon a time he went far to the west and met with a prostrate tree or trunk, which he struck three times. At the first stroke human beings of misshapen, monstrous forms came forth. These he put to rights, placed them back in the tree and struck it a second time, when perfect men and women came forth from this tree of life. He placed them again in the tree, and struck it a third time, when men and women, and children that had been born, came out of it. He instructed the men and women in the rude arts of savage life, and then went up to the Pleiades. This belief in our having sprung from a tree is well known in the Old World, in Britain, Lapland, Germany, Greece, Persia and other countries. An Indian tribe of the Pampas, the Abipones,

believe that their great Father resides in the Pleiades, and when these stars disappear from the heavens for a time, it is believed that he dies or is ill, and when those stars reappear his revival is hailed with joy. This gives a clue to the death and revival of the gods of antiquity. These people use the symbol of those "stars of rain," the prehistoric cross, as an ornament or sacred sign. There is also a curious tradition of seven giant brothers, who fished off the west coast of Canada. They struck a huge monster with a harpoon. As the rope could not be loosened, they were dragged far into the ocean towards a vast whirlpool. Just as they neared it the rope broke, and they sailed up to the Pleiades, where they are now visible as the seven stars. These seven brothers give us a clue to the seven Cabeiric brothers, of Phœnician tradition, who sailed in the first ship, and who have been identified with the Pleiades by Movers. But the story of the whirlpool is especially important, for we meet it in the traditions of the Dyaks of Borneo, some of the ancestors of whom, as they were sailing in a boat, saw near a great waterfall the boughs of a tree touching the waters, and loaded with fruit. A Dyak climbed up the tree to see where its roots grew. He found out the enigma, which is described in the "Song of Odin," who hung nine days from a mystic tree, "of which no one knows where its roots grow." The Dyak reached a heavenly country, "the land of the Pleiades," where he was taught agriculture and other arts by a kind being who dwells there, and then, bringing with him from the Pleiades the gift of rice or corn, he was let down by a rope from the seven stars, and imparted to his countrymen the mystic lore which he had learned by climbing that tree of knowledge. This waterfall recalls the waterfall of the River Styx and the whirlpool of the Haida tradition; also the whirlpool of Scylla and Charybdis, over which hung a great fig tree. A great number of interesting points were adduced connecting the primitive traditions of the natives of America and Polynesia with those of the Old World. The three Graces were, among the Iroquois, three loving sisters, the spirits of the bean, the squash and maize, their gifts to mortals. They are called "Our Life, our Supporters"—the very words addressed to the spirit of agriculture in Mexico, and to this day in the Atlas country. The Lycian women of old invoked the bull to come and bring the Graces with him; and the bull of the Mysteries is represented with the three Graces on its head, and the Pleiades following them. This referred to the constellation Taurus, or the bull, in which the Pleiades were placed. When "the bull with its white horns opened the year," it brought, all over the world, a kindly New Year's feast of family love. Even among the head-hunting Dyaks of Borneo Bishop Chalmers was asked on New Year's Day to go out to the assembled people and to give them his wishes for a happy New Year. In many parts of the world it is followed by visits, gifts and good wishes. This is one of the oldest and most universal of festivals.

INDIAN GHOSTS AND CONCH FEASTS.

(April 10, 1897.)

Had the natives of Jamaica any connection with the races of North or South America? This is a question which we cannot discuss in the limited state of our knowledge of West Indian natives. This arises partly from the fact that the cruel power that is now deluging Cuba with blood, succeeded in little more than a century in exterminating the friendly and peaceable natives of the West Indies.

No page in the history of our race presents such a blank as that which refers to those people. The Spaniards said that the natives reminded them of the people of Majorca; but that race was a small one, and no doubt an offshoot of the dwarf stock that, according to Professor Sergi, migrated from North Africa to the islands, and to the Northern shores of the Mediterranean. The Spaniards probably referred to the little Caribs. In the Atlas region of Morocco the dwarfs and their large offshoots are called "the little Haritin" and "the large Haritin." When I first, in 1890, saw one of the latter, I said "that man must be a Carib." The dwarfs range from 4 feet to 4 feet 10. Their larger kinsmen are from 4 feet 10 to 5 feet 4 inches, and both have that peculiar, bright-reddish complexion, that so generally characterizes dwarfs. My Berber servant (thanks to whom I became their discoverer) said, "they have a red complexion, quite different from that of other races in Morocco. It is like that of the red Indians of America." A recent color chart by a German anthropologist makes the Tupi Guarani and most other races of South America have the same tint as the Berbers. The fact that their names for spirits, or ghosts, *Cemis*, and *Tona*, are to be met with in Central America, and as far north as the Pueblos, leads us to suspect that the people of the islands, and of Central America must have sprung from the same stock.

Brasseur de Bourbourg's idea that the Popul Vuh was historical, even though he was backed up in it by Max Muller, he had to abandon in his old age. It was a mythical work, containing astronomical legends that are as wide-spread as the wanderings of our race. Within the past two years cave deposits and inscriptions have been found in Yucatan, that lead to the idea that the Mayas, when they arrived there, were already a semi-civilized people.

We must be patient, and must collect in properly managed museums all that

can be gathered together as to the aborigines of the West Indies. In time this great blank in anthropology will be filled up, but we now have tantalizing glimpses of affinities, that serve only to stimulate and baffle our curiosity.

Shell mounds are to be found from the icy North to the Straits of Magellan. At a suitable time of the year the Indians used to pic-nic for weeks on the seashore. In New England they bequeathed their indigestible but tempting "clambake" to the Pilgrim Fathers and their descendants; and their memory will be preserved green as long as "clam-chowder" endures.

On the shores of the Gulf of Mexico, where oysters took the place of the venerated clam, there are many "shell-islands" where there are enormous deposits of oyster shells. I spent the winter of 1882-3 on one called Tiger-tail Island, where that terrible Seminole Chief, Tiger-tail, was wont to roast and bake oysters, in place of Yankees.

In the Caribbean Sea the conch took the place of the oyster. I chartered a schooner in 1870 and explored the network of little islands and inlets in the British and Foreign Leeward and Virgin Islands, which no one ever visits. As Pere Labat speaks of heaps of shells left by the Caribs at Anegada, I thought I would take a look at them. The island is surrounded by a network of coral reefs extending ten miles to the seaward, and but few strangers reach it except those that have been washed ashore. I found the people there (about two hundred in number I should think), much disturbed by my visit, and they refused at first to come with me. But the next morning the whole population seemed to turn out to aid me. I afterwards learned that on my arrival they had held a meeting, at which it was resolved that, as no man in his senses would think of opening a heap of old conch shells, I must be in search of Captain Kydd's treasure. They then generously resolved that I be permitted to open these mounds, but at my own expense; and they further resolved, that while they would help me to find the treasure, they would never allow me to carry off a penny. Anxious to have a hand in the "find," they flew upon the shell mounds like demons; but I did not wish to pay all the people of the island, and therefore selected three or four, who opened half a dozen shell mounds, watched with intense anxiety by the rest of the people. We found only shells and ashes, nothing of interest, and, sad to say, no vestige of Captain Kydd and his hoards.

I encouraged that idea about Captain Kydd by looking very mysterious, consulting my notebook, pacing off the distance between certain objects, and behaving generally like a truant land-surveyor. My benevolent object was, I subsequently learned, most fully accomplished, for the people there are now the highest living authorities on the subject of Carib shell mounds. For a fortnight after I left, the whole population turned out, and overhauled all the numerous shell mounds in the

island ; but, unfortunately, they found nothing. They then concluded that I had inherited some invaluable notebooks and maps from my worthy ancestor, Captain Kydd, and that I had slipped ashore in the night, and had carried off millions of "pieces of eight" and "Spanish Joes."

A friend, Chief Justice Semper of St. Kitts, warned me never to venture near that island again, and I have taken his advice. It was the cheapest bit of archaeological exploration on record.

This fish diet must have greatly contributed to the vitality and vigor of the Indians. The prevalent idea that fish is so little nutritious that to dine on fish is equivalent to fasting, was a little shaken by the fact, that communities that live on fish are very prolific. A gentleman, whom I met recently at the Toronto Club, and who had spent some winters at Hudson's Bay, told me that it was a favorite amusement there to pit the fish-eating against the flesh-eating Indians in trials of strength, and that in every case the former came off victorious.

Bishop Hanna was right in his conjecture, that aboriginal remains would probably be found, if sought for, in Pedro, Jamaica. The contents of the caves there are well-known, although it is possible that treasure-seekers, or even antiquaries, may a century or two ago have carried away or destroyed much in them that would have been of interest. On the top of a hill at Malvern Chase, it was said, when I was there eleven years ago, that there was an Indian burial place. I employed a couple of men for one or two days in opening some places that seemed promising, but the results were on the whole disappointing. On digging down in some places there, we found an almost solid mass of little shells, about two inches thick, in a regular layer. But we found no skeletons or human bones, although we came across a large quantity of broken pottery, which seemed to have been an offering to the dead, for when an article is broken, it belongs to the spirits. On Haugmena night, New Year's Eve (for "Haug" means a "ghost," and the spirits then pay the earth a visit, as they do also at Hallow-eve, and the Eve of May-Day), it is a custom among Highlanders to drink a toast, and then to throw the wine-glasses over the left shoulder, no doubt once a mode of making an offering to ancestral ghosts. The Maori used to always offer a grace to ancestors by throwing a little food over the left shoulder. On spilling salt, many people, to avert ill-luck, throw salt over the left shoulder. All this dates back to an era when our ancestors were somewhat like the old aborigines at Pedro.

The ashes and a few bones were quite consistent with funeral, or memorial feasts. There were indications that the place had been opened before, and it is possible that skeletons may have been carried away.

The pottery we found was of singular interest. There were some dishes about six inches long, very shallow and graceful in shape, with handles formed of frogs'

heads most artistically executed. I have not seen anything of the sort to equal them in the Peabody Museum collection from Central America.

The frog was the symbol of rain and of the rain-god in Mexico and in Central America. The pottery was evidently intended to be hung up, as it was pierced, or had handles for that purpose, like Guanche pottery. The Gypsies, who, like the Berber tribes on the coast opposite the Canaries, hang up their drinking cups, believe that if they are allowed to touch the ground they are thereby consecrated to the dead, and must be broken in pieces.

Before I dismiss the subject of destroying articles as a mode of offering them to spirits, I may mention a singular custom of the Spanish Gypsies, who at a certain feast collect many bushels of confections made (if I remember right) of white powdered sugar. These are thrown on the floor of the dancing room, until it is covered with a layer two or three inches deep. Of course the cost of this proceeding is a very heavy one. The Gypsies then, men and women, commence a weird, frenzied dance, in which they work themselves up into a delirium and then sink down exhausted. The sugar clogs their feet, and covers their legs and garments, and when they cease dancing, they present a most singular and sorry picture.

Though archaeologists cannot conjecture the origin of this custom, we may form a shrewd guess as to what this dance means. The ghosts are in for a big candy frolic, and the sweetmeats must be destroyed before the spirits can own them. The rationale of these ideas is, I think, capable of a very simple explanation. With primitive races of men everything in nature has its spiritual double. The soul of the hunter's dog goes to the Land of the Blessed and hunts game there for his master, just as he did on earth; and the warrior fights, loves, and feasts as heartily as he did when in the flesh. (1)

In the Peabody Museum of Anthropology there is to be seen half a bushel of pearls, some of large size, that have been subjected to the action of fire. They have not been destroyed; they have only been translated to the necks and arms of tawny warriors. Who knows that the only pale-faced ghost, that of the late George Washington, that ever found its way into the Red Man's Paradise, may not have often seen and admired them?

All this serves to explain the meaning of the Mysteries, or initiations of prehistoric man, and of antiquity. With Christians admission to the society of the

(1) Maspero in "The Struggle of the Nations," a translation of which has just been published by Appleton & Co. (N. Y., 1897), since the above paper was read, says (p. 323) of the mummies of pets of the deceased placed in Egyptian tombs, "A few of the principal objects were broken or damaged, in the belief that by thus destroying them their double would go forth and accompany the human double, and render him their accustomed service during the whole of his posthumous existence."

This is a singular confirmation of my conjecture, and shows how much of prehistoric man survived in the Egyptian.

blessed must be obtained through the Atonement. With primitive man this was accomplished by initiation. To become a blessed spirit, a man must die. Hence "the death of the Mysteries," or "Cabeiric death," which was brought about by exhausting ordeals, long fastings, and the use of narcotics, under the effect of which the aspirant lost consciousness, and fell into a death-like trance. He was then buried and resurrected, but he returned a blessed spirit. An American Indian who has been initiated indulges in the boast, "I am a spirit." Death thenceforth has no spiritual terrors for him (2).

This was the Egyptian belief. The deceased worshipper of Osiris, who had been initiated into "the Mysteries of Isis," himself became an Osiris, and, as a "Blessed Osirian," reigned with the gods. These ideas can be detected in the Apocalypse, a work permeated by the astronomical imagery, the symbolism of numbers, and the allegorical spirit of the venerable Mysteries. Read by the light of primitive cults, the following significant passage becomes a little more intelligible than it has hitherto seemed.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20 : 6).

In 1888 I mentioned to Professor Maspero verbally, and afterwards by letter, that the "*Osirian cult*" still existed in America. *Osiris* is the Greek form of *Haesari* in Egyptian, which in Phœnician and in the traditions of southern Morocco and the western Soudan is *Isiri*. Among the Caribs and the Abipones of South America the name is *Hoscheiri*, or *Ischeiri*, and the initiated becomes an *Ischeiri* after death.

I shall hereafter bring out these points in a paper on "Vestiges of the Osirian Cult in the New World."

(2) The following passage, from Mr. Lyman Abbott's article in *The Outlook* (Mar. 1897), is applicable to the belief of prehistoric man: "What is God's way of doing things according to evolution? It is to develop life by successive processes, until a spirit akin to His appears in a bodily organism, akin to that of the lower animals from which it had been previously evolved. This bodily organism is from birth in a constant state of decay and repair. At length the time comes when, through disease or old age, the repair no longer keeps pace with the decay. Then the body returns to the earth, and the spirit to God who gave it. . . . But every death is a resurrection of the spirit. What we call death, the New Testament calls 'an exodus,' or an emancipation from bondage, an 'unmooring,' or setting the ship free from its imprisonment. The spirit is released from its confinement, and the release is death. Death is, in short, not a cessation of existence, not a break in existence: it is simply what Socrates declared it to be, 'the separation of the soul and body; and being dead is the attainment of this. When the soul exists in itself, and is parted from the body, and the body is parted from the soul, that is death.'" (*The Phædo*, Jowett's Trans.)

THE DAYS OF REST OF PREHISTORIC MAN.⁽¹⁾

[From The Canadian Magazine, October, 1897.]

On those three ill-omened days of rest of prehistoric man, which were connected with the dead, and "stained with the shadow of death," no work could be done and prosper. They were intensifications of the sailor's Friday. Why those monthly Sabbaths were connected nearly all the world over with the number, *three*, it is difficult to conjecture. The Peruvians, and probably other races, believed that the moon every month died for three days and rose again; but if this suggested the number, *three*, we should expect the days of the dead to occur then, whereas they were generally held at the beginning, instead of at the end of "the dark half of the moon." Hence the seventeenth, eighteenth and nineteenth days of the moon were nearly everywhere regarded as unlucky.

How singularly the number *three* is connected with mourning and "days of the dead" will be apparent from the following paragraphs, to the language of which I specially invite attention:

"Have they any belief in the immortality of the soul? To this I cannot reply with certainty. But what is the meaning of the tears and lamentations of the poor mother, who for *three* days and *three* nights lies stretched on the grave of her little son, calling him by his name, and repeating in broken sobs, 'Oh, come back, beloved one come back to thy mother!' 'It is not for thee to hear her greetings until she has freed herself from her consecration to the gods below, and the *third* day arrives.'"

This reads as if it were continuous, and referred to some one person. Yet the interval in time and space indicated by the first part and the last suggests an abyss of time of perhaps scores of thousands of years, and a distance in space equal to that of half the circuit of the globe. The first part is a quotation from D'Alberty's description in his "New Guinea" (Vol. i. p. 143) of a Papuan mother's mourning for her son, while the last part is a quotation from the *Alcestis* of Euripides (line 1138, Trans. Simpkin and Marshall, 1881).

(1) This paper may claim to be the first attempt that has been made to discuss the subject of "Days of Rest" from a pre-historic point of view, for I only circulated a very few copies of my privately-printed monograph of 1863 on "The Festival of the Dead." My next paper on "The Connection of November Flood Traditions with the Pleiades" will be found to be a sequel to the present paper.

The author of "Five Years in the West Indies" gives a curious negro superstition about the three days of the dead. "'We go dead one day; next day we shiver in de coffin, and de next day we go dead again till all things come quite down.' I need hardly say I endeavoured to remove this belief, but I found it to be an almost universal opinion among the negroes."

Among that primitive race, the Nagas of India, we meet with these three days of the dead. Godden, in his "Naga and other Frontier Tribes" (Journ. Anthropol. Inst. No. 90, 1896, p. 190), says: "The old accounts of funeral rites evidently refer to a 'death genna,' where it is stated that after the death of a man of any standing, none of the inhabitants of a village quitted it for three days; and that for three or four days after a death the relatives do not leave the village, neither do the other villagers resort to a village in which a death has occurred during that period" (*Ibid.* 171).

In the valuable report on the Aborigines by a Committee of the Legislative Council of Victoria (Session 1858-9), we find Mr. Hull states respecting the natives: "Their grand corroborees are held only in the spring when the Pleiades are most distinct; and their corroboree is a worship of the Pleiades as a constellation which announces spring. Their monthly corroboree is in honour of the moon" (p. 9). C. J. Tyres, also says: "They sing and dance to gain the favour of the Pleiades (Mormodellick), the constellation worshipped by one body as the giver of rain." I need hardly add that the southern spring is about November. In my "Festival of the Dead," (1) I state, "We are told that 'all the corroborees of the natives are connected with a worship of the dead, and last three days.' In confirmation of this a member of the Nova Scotian Institute of Natural Science, who had been at these annual corroborees, tells me that, as the natives for these occasions paint a white stripe on their arms, legs and ribs, they appear, as they dance by their fires at night, like so many skeletons rejoicing."

We are told by another person who was examined by the committee, that at all the corroborees the natives "make offerings to the dead, when after *three* days of continued dancing their bodies are cleared from all appearance of mourning, and there is rejoicing in its stead."

Substantially the same calendar is found among the Polynesians who divide their year into two seasons. The one is "the Pleiades above," and the other, "the Pleiades below." The Australian mode of watching the time when the Pleiades are to be seen all night long is a little more accurate than the division of the year by the Polynesians into the two seasons of the Pleiades, and is a perfect calendar for primitive races, which regulates time by the aid of moons, instead of months, the beginning of the year being at the full moon, which is nearest to the time when

(1) Halliburton, "The Festival of the Dead," 1863, p. 10.

the Pleiades are overhead at midnight, *i.e.*, in November. Where we find clear traces of early Negrito or Nigrillo influences, there we meet with distinct vestiges of the year of the Pleiades, and of the three "Days of Dead." As there are fewer indications of a primitive dwarf population having existed north of the Rio Grande than elsewhere, we hear but little among northern tribes of the Pleiades and of Days of the Dead. One Indian tribe in British Columbia, however, for three days commemorates the dead in November.

Among the Polynesians and the Papuans nearly all festivals are of three nights' duration, and funereal. Ellis tells us that the Society Islanders regard the seventeenth, eighteenth and nineteenth nights of the moon as seasons "when spirits wander more than at any other time."

Nearly everywhere we find traces of these ideas, but especially as respects the seventeenth day of the moon. Bishop Chalmers says of the Dyaks of Borneo, "During the farming season, the day after the full moon, and the third day after it are 'Pamali' and no farm work can be done."

In India these three unlucky days of the moon can be traced, and are called *Dagda* ("stained" or "burned" by death). Dubois speaks of a festival "called by the Hindoos 'Mahanavami,' which is devoted principally to the honour of deceased ancestors. It is celebrated in the month of October during a period of three days; and is so religiously kept that it has become a proverbial saying that those who have not the means of celebrating it should sell one of their children to procure them." Sir Wm. Jones says that the Hindoos in every lunar month, on *Mahacala*, make "offerings to the manes of the *Pitris*, or certain progenitors of the human race, to whom the darker fortnight is peculiarly sacred" (Vol. iv., p. 129). He also says, referring to a Hindoo work, "Many subtle points are discussed by my author concerning the junction of two, or even three lunar days in forming one fast or festival." The three days of the dead, the "*Dewali* (the spirits), are observed in northern and western India almost simultaneously with those fossil survivals in our calendar, Oct. 31st, Nov. 1st and 2nd—All Hallowe'en, All Saints and All Souls. The English peasant still goes "a-souling" on All Souls' Day, praying from house to house for "a soul cake for all Christian souls," while the Hindoo is offering his funeral cake to the manes of deceased ancestors. A Hindoo often adopts a boy as a son when he is childless so that he may have some one surviving him, who will annually offer him a funeral cake when he is no more.

Even when primitive races tried to advance a step beyond their rude star-lore into astronomy, and divided the year into 360 days, and the month into 30 days, inventing a week of five days, six of which made a month, and seventy-two a year, they still retained the three days' corroboree at the end of the year, though in a fossil state. It was necessary to add five days in order to make up the 365 days, but

these were not included in the days of the year, but constituted a month of five days, which, however, was not counted. They were ill-omened, and the third day was specially connected with the dead, as well as the two days following it.

Don Juan Pio Perez, of Yucatan, speaking of the Yucatan calendar, says : " Five supplementary days were added at the end of each year, which made part of no month, and which, therefore, they called ' days without name.' They called them also ' Yuab,' or ' Yuab Jaab.' The word Yuab may be derived from Yua, which means to be destroyed, wounded, corroded by the caustic juice of plants, or with ley, or other strong liquids (*i.e.*, ' stained with death'). On this account," he adds, " the Indians feared those days, believing them to be unfortunate, and to carry danger of sudden death, plague and other misfortunes. For this reason these five days were assigned for the festival of the god Mam (the grandfather)."

The feast of the dead is indicated by the first of the three last days being called Cemís (spirits of the dead).

The name Typhon (the principle of evil) was by the Egyptians applied to this day in their calendar, and it was looked on as an evil day, " for which reason," says Plutarch, " the kings of Egypt would transact no public business on it, nor even attend to the care of their persons on that day."

Before the great festival, about November in Samoa, a herald walked through the villages announcing, " Thou shalt not work ; thou shalt rest, doing no work." Everyone not taking part in the procession or sacred rites, had to remain within doors, or death was the penalty.

Admiral Erskine refers to this Sabbath, which continues throughout the month of November in Fiji. " There is a month in the year, about November, in which the god comes from Bulu, the world of spirits, to make the bread fruit, and other fruit trees blossom and yield fruit. He seems to be a god of peace, and cannot endure any noise or disturbance, and his feelings in this respect are most scrupulously regarded by the natives. They, therefore, live very quietly during this month, it being tapu to go to war, or to sail about, or plant, or build houses, or do most kinds of work, lest Ratumaimbulu should be offended and depart again to Bulu, leaving his important work unfinished." (*" Islands of the Western Pacific,"* p. 244.)

The Persians preserved traces of the monthly corroboree, for in each month there were three ill-omened days. The 17th day of the month of Murdad (November in their ancient calendar), on which the angel of agriculture and death (Murdad) came up to earth, was peculiarly unlucky, and no work could be done on it, and rulers could not refuse any favours asked of them then.

At that time, in Rome, Pluto, the god of agriculture and death, also came up to earth, and that period was " stained with the shadow of death," for no work could be done then, no war declared.

The Romans regarded days of the dead as *nefasti*, and the Greeks looked on them as "stained," or "ill-omened."

That the God of Rain visited the earth in November we have living testimony probably ten times as old as the oldest Babylonian monuments discovered lately at Nippur. Those venerable survivals from a primordial Negrito race, the isolated pygmies of the Andaman Islands in the Bay of Bengal, have a deity like Pluto and the god from Puloto of western Polynesia, who is called Puluga. Pul, Bul, Bel, Pulo, Pluh, are names signifying "rain," and remind us of the word "pool" in English. Up to the time of the building of the Temple the Hebrews called November the month of *Bul* (or "rain"). The deluge is called *Mabul* ("the great rain"). Dr. Moffatt says that in Bechuanaland the dead send rain, and the only prayer over the dead is the mournful wail, *pulo ! pulo !* (rain ! rain !). If the rain does not come, the recently buried corpses are reinterred in a new place, in hopes that it may be acceptable. Pluh is the heaven of the Karens, and both Pluto and Puluga evidently mean "the God of Rain." The latter, who thunders, and sends rain, and judges the spirits of the dead, dwells in a great stone mansion in the sky. He eats and drinks a great deal, for in the rainy season he comes to gather food, being especially fond of certain fruits, and roots and seeds. To touch any of these during the first half of the rainy season (November) would so enrage Puluga that he would again destroy the world by water. This is no doubt the earliest history of the sanctity of "first fruits."

Those three ill-omened nights (not of the month, but of the moon), the 17th, 18th and 19th, survive in fossil form in ancient calendars. The Attic Anthesteria, and the Roman Feralia (both funereal in character), were held on the 17th, 18th and 19th of February. On the 17th, 18th and 19th days of Athyr (November) the great feast of Isis took place, a festival of grief, which Plutarch says was held "when the Pleiades were most distinctly visible"; and he also says that the 17th, 18th and 19th days of every month were unlucky.

But the most striking of the survivals of this primeval feast is found in the Eleusinian Mysteries. Ancient Greek authorities assert that, "It was the Pleiades who taught the sacred dances, and the nightly festival days" (Pannychida, *i.e.*, held all night long). At the Eleusinia, the most venerable of the Greek Mysteries, the three most sacred and mysterious days were the three Pannychida, which were observed all night long, and were connected with the dead.

That offerings to the dead were made on the five intercalary days, is shown by the monuments (see Bunsen's "Egypt," iii., 63, 70. Leipsius Ein, 91, 92). The Hindoos have a fable as to the gods playing at dice in November (Sir Wm. Jones' Works, iv. 113). The same myth is preserved by the Berbers of the western Soudan. In my journal, January, 1882, I find the following entry as respects Hamed ben

Mahammed, a native of Mashanas, in the Sahara, six days farther than Sus. "Hamed here insisted on telling me a story about some old women, seated on a carpet, playing at dice, and winning five days from the moon."

The following passage from my "Festival of the Dead" will be of interest:

"It is not a little remarkable that to a curse similar to that which the Patriarch Job uttered against the day of his birth, the Egyptians attributed the very origin of these five unlucky days. Plutarch tells us (*de Is. et Os. c. 12*): 'The Sun, enraged at Chronos (Saturn, Time, or the Year), and Rhea (the starry heaven), for having begotten the five planets, for whom there was no space in the year or in the heavens, uttered a curse, that they should neither be born in a month nor in the year. Therefore, Hermes, as a return to Rhea for past favors, played at dice with the moon, and won back the 72nd part of each day of the year of 360 days, *i.e.*, 5 days, which, thenceforth, constituted those five epagomanae, or "days without name," which neither formed a part of the months nor of the year.'

"To show how striking is the identity between the imprecation that forms the basis of this myth, and that of Job against the day of his birth, let us imagine the Sun using the very words of the Patriarch to curse those ill-omened birth days of the planets: 'Let the days perish wherein they are born.' 'Let darkness and the shadow of death stain them.' 'Let them not be joined unto the days of the year. Let them not come into the number of the months.'"

THE HALLOWEVE OF THE PREHISTORIC SABBATH.

"The evening and the morning were the first day," for the primitive day began not at sunrise or sunset, but with the first signs of star light. Wherever we meet with a festival preceded by a vigil or commencing at nightfall, we can safely assume that it dates back to prehistoric times. So widely spread are the vestiges of this primitive cycle of night and day that a learned Oxford writer, Greswell (*Fasti Catholici I., 219*), says:

"The matter of fact, then, which enquiry into the rule of reckoning the cycle of day and night in all quarters of the globe and at all periods of human history brings to light, being everywhere the same, the conclusion deducible from it rests on the broad basis of an almost universal induction, *viz.*, that there must have been from the first a simple and universal rule of this kind, everywhere observed, a rule coeval with the origin of time itself, and as widely extended as the compass of the habitable globe, a rule from which every other is to be derived. . . . none having existed from the first, and none having been universal but this."

Throughout the Pacific Islands festivals begin at twilight, and generally last three days; and we find traces of this system in Africa, Asia and Europe. No night was so sacred in Egypt as that which preceded the great feast of Isis in November. Apuleius makes Isis say, "The day that begins with (is born of) *that night*, eternal religion has consecrated to me." (Metam. II., 257; also v. *Athyra* in Volmer's *Wörterbuch der Mythologie*.)

Though the Persians at a remote date changed the beginning of the year from November to February, the ancient New Year's day still survived. It is called by some writers "the Nouruz of the Magi," because the Magi still adhered to it. It began in the evening with a halloweave which, we are told, was peculiarly sacred (Hyde, *De Religione Veterum Persarum*, pp. 237, 238, 249), and was called by the name *phristaph*.

In the old Persian calendar, in its three unlucky days every month we have traces of the monthly corroborree.

Everywhere at an autumnal festival bonfires were lighted, as they still are in Britain. Its connection with spirits of the dead is shown by the rustic divinations and superstitions of the Scotch, while in parts of Ireland a table with food on it is left for the spirits of the dead, who are allowed to visit their old homes on that night. The family, having opened the doors or windows, retire to rest early, and leave the house in the possession of its former owners.

The names of the next two days, All Saints' and All Souls', tell their own tale. The Italians call them "the days of the dead."

THE MOSAIC SABBATH.

When prehistoric man attempted to divide the years into days, weeks, and months, and took a first and a long step in advance by exchanging his simple star-lore for the first beginnings of astronomy, he entered upon a stage of development that is beyond the scope of my paper. A few words, therefore, on the origin of the week must suffice.

We find that the earliest and most widely spread form of the week was that of five days (1) which is still in existence in parts of Asia and Indonesia, and was found in Mexico and Central America by the Spaniards. The week of seven days, which was much later, no doubt, dates back before the days of Moses, who, in dealing with the calendar, pursued the same prudent course which was in later ages resorted to by the early Christians, who adopted the feasts of the heathen

(1) In some few instances the month was divided into ten weeks of three days each; and sometimes, though rarely, into three divisions of ten days each.

gods, substituting Christian saints for those divinities. They could not prevent these feasts being observed, so they gave them a new *raison d'être*, and divested them of their heathen character. But with the vigils or nightly feasts they would have nothing to do. These were so thoroughly saturated with superstitions connected with the spirits of the dead and ancestor worship that they were not allowed a place in the calendars of Christendom. Hence, we do not see in them All Halloweve, the Eve of Saint John, or the Eve of May Day; but they are still preserved by the people, survivals of the nightly corroborrees of a prehistoric past.

Moses was met as a reformer by the same problem. On all hands, even among the highly civilized Egyptians, he found the worship of the spirits of the dead, with its attendant necromancy, magic, divination, all forms of superstitions. He, therefore, gave up the old nightly festivals, and made one day in seven a "Day of Rest," connecting it with the seven days of creation; though another explanation calls it a memorial of the passage of the children of Israel through the Red Sea.

The Hebrew Scriptures are a marvel in one, and a very important respect. While dead, and even living men were worshipped in early times, there is no vestige in the Scriptures of hero worship, or of any toleration of the idea of human perfectibility. The greatest characters depicted are true to nature, and have their shady side; from first to last there is not the slightest suggestion of adoring or consulting the dead, except in the scene at Endor, the results of which were not encouraging to any one inclined to try such an experiment.

Well was it that the burial place of Moses was a secret; had it been otherwise there would have been pilgrimages to his tomb, and he would have been worshipped as a saint, and ultimately, no doubt, as a God.

To judge of the superstitious material that he had to deal with we may perhaps find an example among existing Barbary Jews, a race that claims that they date back long before the days of Moses. They reverence the Cabalistic *Zohar* more than the Pentateuch, and say that they know of the first temple of Solomon which is in North Africa, but that they never heard of the second temple. Though the Alexandrian Jews hated the Libyan Jews, Josephus admits that there was a temple of Solomon in Libya, and that it was built before the destruction of the first temple; but he accounts for it by a foolish story about nephew of a High Priest, called Onias, who went to Libya and built it. As it now appears that the Palestine Exploration Fund have found no traces of the first temple in Jerusalem, it is interesting to know that Procopius saw the Libyan temple during the time of the Vandal invasion, and says that the Libyan Jews claimed that it was the original temple of Solomon.

The Barbary Jews are very superstitious, and look down on other Jews as

heretics. In many respects they seem to have traces of an early Cabeiric cult. With them, too, the Sabbath is a "Day of the Dead." I have spent much time in that country, and have devoted much attention to these people, and their peculiar festivals. I was surprised at finding that when an old woman, whose family I knew very well, died, they almost seemed to worship her, and I felt sure that their intense mourning was rather the effect of fear than of affection. For eight days after her death no one in her family could cook or work. It is a custom in that country, in case of a death having occurred during a year past, to prepare on Friday for a visit on the Sabbath from the spirit of the deceased, which gets out of Gehenna on a ticket-of-leave which expires at the end of the Sabbath.

After sunset the sitting-room is clean swept and prepared, and in a corner they place a lamp with some flowers and other articles. It is believed that the spirit will go there and remain till the close of the Sabbath, provided that it is not driven away by noise or work; for the Sabbath must be a day of rest, and there must be no noise, or work carried on, and, above all things, there must be no fire kindled or extinguished, otherwise the poor ghost must hurry back to Gehenna. Hence I could not get the servant, a Barbary Jewess, to light my lamp, or to kindle my fire until on the Sabbath night the necessary four stars put in an appearance. On one occasion she became annoyed at something, and, forgetting that it was the eve of the Sabbath, brought in the lamp. I was sorry that I told her of her mistake, for she was very much distressed, and for days did not seem to be able to forget her sin against her poor mother.

If a Jew's house catches fire on the Sabbath, he will not put it out, but he straightway rushes into the street, shouting "My house is on fire!" and the Moors take up the cry, "A Jew's house on fire; come and put it out!" Not that the Moors care for the house being burned, but a fire is apt to spread, so the Moors are accustomed, as a matter of course, to come to the rescue.

For a year the spirit of the dead spends its Sabbaths in its former home. At the end of that time its lamp is placed in the synagogue, and is regularly supplied with oil. Where the family of the deceased is very poor, the synagogue supplies the oil.

These ideas are not confined to Barbary Jews. An interesting article on the superstitions of some Jews of eastern Europe appeared some years ago in *The Spectator* (London), which gave a story that passed muster among them. A Rabbi, an eloquent man, was preaching in the synagogue, when he found the air become very close, although the congregation was not very large. Suddenly the gift of sight came to him, and he beheld scores of the spirits of the dead, many of them well known to him, who crowded the synagogue to such an extent that it was almost impossible to breathe. They had been allowed to come to earth on the Sabbath Day!

The subjects of Moses, the Hebrew Sabbath, and the religious obligation on Christians to observe Sunday are outside the scope of a paper on pre-historic man; but in view of the use of electric cars on Sunday having been a "burning question" at the polls in some of the principal towns in Canada, I may venture to state that, in my opinion, so important is it to have one day of rest in seven, that the State may be justified in making the observance of such a day a matter of legislation. It would, however, be wise to punish a breach of a law regulating the observance of Sunday as an offence not against God, but against the State.

THE CONNECTION OF NOVEMBER FLOOD TRADITIONS WITH THE PLEIADES.

Nothing is clearer than that the Aztecs associated the time of the midnight culmination of the Pleiades with a dread of the destruction of the world. Prescott never wrote anything more striking and graphic than his account of the great secular festival of the Aztecs, none of which can be omitted here.

"I shall conclude," he says (Book I., chap. IV.), "the account of Mexican science with that of a remarkable festival celebrated at the termination of the great cycle of fifty-two years. We have seen in the preceding chapter their description of the destruction of the world at four successive epochs. They looked forward confidently to another such catastrophe to take place, like the preceding, at the close of a cycle, when the sun was to be effaced from the heavens and the human race from the earth, and when the darkness of chaos was to settle on the habitable globe . . . and on the arrival of the five 'unlucky' days that closed the year they abandoned themselves to despair. They broke in pieces the little images of their household gods, in whom they no longer trusted. The holy fires were allowed to go out in the temples, and none were lighted in their houses. Their furniture and their domestic utensils were destroyed, their garments rent in pieces, and everything was thrown into disorder for the coming of the evil genii, who were doomed to descend on the desolate earth.

"On the evening of the last day a procession of priests, assuming the dress and ornaments of the gods, moved from the capital towards a lofty mountain about two leagues distant. They carried with them a noble victim, the flower of their captives, and an apparatus for kindling the new fire, the success of which was an

augury of the renewal of the cycle. On reaching the summit of the mountain the procession paused *till midnight*, when, as the Pleiades approached the zenith, the *new fire* was kindled by the friction of the sticks placed on the wounded breast of the victim. The flame was soon communicated to a funeral pile, on which the body of the slaughtered captive was thrown. As the light streamed up towards heaven, shouts of joy and triumph burst forth from the countless multitudes who covered the hills, the terraces of the temples and the housetops, with eyes anxiously bent on the mount of sacrifice. Couriers, with torches lighted at the blazing beacon, rapidly bore them over every part of the country, and the cheering element was seen brightening on altar and hearthstone for the circuit of many a league long before the sun, rising on his accustomed track, gave assurance that a new cycle had commenced its march, and that the laws of nature were not to be reversed for the Aztecs. The following thirteen days were given up to festivity. The houses were cleansed and whitened; the broken vessels were replaced by new ones; the people dressed in their gayest apparel, and crowned with garlands and chaplets of flowers, thronged in joyous procession to offer up their oblations and thanksgiving in the temples. Dances and games were instituted emblematical of the regeneration of the world. It was the carnival of the Aztecs, or rather the national jubilee; the great secular festival, like that of the Romans and ancient Etruscans, which few alive had witnessed before, or could expect to see again."

In a note to the words "as the Pleiades approached the zenith" (the meridian?), Prescott adds: "At the actual moment of their culmination, according to both Sahagun and Torquemada. But this could not be," he adds, "as this took place in *November* as late as the great secular festival which was early in Montezuma's reign, in 1507." (See "Humboldt's View of the Cordilleras," pp. 181, 182.)

Humboldt, puzzled by the secular festival taking place in November, while the Mexican year began in February, dropped the subject, alleging that there must have been some blunder on the part of the Spanish authorities on the point. But had he taken a little more trouble and inquired more fully into the subject, he would have discovered that he had before him vestiges of a primitive calendar regulated by those stars. His apparent difficulty was really imaginary. The same sort of thing was to be found in the Egyptian calendar, in which, though the ordinary year began near the end of August, the cyclical year began on the 17th day of Athyr (November).

A learned Oxford writer on the Calendar was much puzzled by the connection of the Pleiades with the great Aztec secular festival:

"We recommend this point to the notice of astronomers. The fact is certain that the culmination of this particular constellation was one of the phenomena presented by the heavens to which the Aztecs in particular, for some reason or other, looked

with peculiar interest and attached special importance. It was attached to the ceremony of the secular fire, and apparently from the first; the moment prescribed for the stated sacrifice, followed by the rekindling of the extinguished fires . . . being precisely that when the Pleiades were in the middle of the sky." (See Greswell's "*Fasti Catholici*," i. 362.)

Most Australian savages can solve this enigma very easily, for in November, all the world over, those stars are visible all night long, the time when the annual corroboree of the Pleiades is held, a rude feast lasting three nights, which it has been shown by me survived in the great mournful anniversaries held by the Egyptians, Greeks, Persians, and other nations.

Prescott is evidently mistaken in supposing that only once in fifty-two years the new fire was kindled by the Aztecs. Their calendar, to a large extent, survives in that of the Pueblo Indians, who kindle the new fire at the end of every period of four years, two such periods making an eight-year period. This problem, when looked into, will be found to be so simple that even the lowest type of savage can master it if he can count *four*, and especially if he can count *eight*.

After an annual feast is held in honor of those stars, at the time of the full moon of November—*i.e.*, when they are visible all night—it is found that thenceforward in subsequent years the moon ceases to mark the night of the annual festival; but after four years have elapsed it is discovered that the Pleiades culminate at midnight on the night of the new moon of November; and after another period of four years—*i.e.*, after a period of eight years in all—it is found that on the night of this feast the full moon and the Pleiades once more rise together in the evening, culminate together at midnight, and set together at early morning, or are visible together all night long.

We need not be surprised, therefore, at traces of this primitive period of eight years meeting us all over the world, or that the ancients regarded it as a very venerable heirloom that had come down to them from a very remote antiquity. It was borrowed from Greece by Rome in the days of the Decemviri, and was a prominent feature in the calendar of our Anglo-Saxon ancestors.

That the four-year and the eight-year periods were used by the Aztecs is shown by Mrs. Zelia Nuttall, who says, in her "*Mexican Calendar*," p. 16: "Beside these, Sahagun describes the great feast held every four years on a fixed day, and another held every eight years."

Not being aware how much the Pleiades were used by primitive races in regulating their year, that most careful of observers, Dr. Fewkes, was as much puzzled as Greswell had been by the subject, and used respecting it almost precisely the same words as Greswell had employed. In the valuable paper which he read in 1892 before the Natural History Society of Boston, Mass., on "The New Fire Fes-

tival of the Tusayan Indians," he says : "*Attention is drawn to the importance attached to the midnight culmination of the Pleiades in certain rites, especially the invocation of the six world-quarter deities among the Tusayan Indians. I cannot explain its significance. Why, of all stellar objects, this minute cluster of stars of a low magnitude is more important than other stellar groups is not clear to me. Its culminations, however, is often used to determine the proper time to begin a sacred rite.*"

He also refers to the same subject in "A Tusayan Initiation Ceremony" (*Am. Folk-lore Journal*, July-Sep., 1892).

Thirteen being a prominent number in the Aztec calendar, was used for the purpose of manufacturing long and imposing periods. Hence, thirteen four-year periods made one of fifty-two years ; and thirteen eight-year periods made one of one hundred and four years, the great cycle on which, it is said, the Mexican calendar was based. Nor was the eight-year period in the New World confined to the Aztecs and Pueblo tribes, for the great tribal funeral games of American Indians were in many instances held at the end of every eighth year.

Exactly the same thing occurred as respects the great games and festivals of Greece, many of which were tribal and funereal in their origin. More than half a century ago Karl Ottfried Müller pointed out that they were in early times regulated by the moon and the Pleiades ; and he thus described the cycle of eight years that was used for that purpose. ("The Religion and Antiquities of the Doric Race," translated by Tufnell and Lewis, 1.337.)

"It is not difficult to observe," he says, "that after ninety-nine lunar months the setting of the Pleiades coincided pretty exactly with the same phase of the moon. From this circumstance arose the period of eight years, called *'Ennaeteris*, in conformity with which the great festivals of Apollo at Delphi, Crete, and Thebes were arranged from the earliest times."

He also says that the Olympiad (a four-year-period) once formed part of this eight-year cycle, and that there was in early times a sacred calendar, the festivals of which were regulated by the Pleiades, but that in time it fell into disuse.

These exceedingly important points brought to light by him either failed to attract the attention of scholars, or were lost sight of by them. Hence it was a matter of surprise to the learned when Penrose, in 1892, discovered, in the course of his explorations on the Acropolis at Athens, that the earliest foundations of the Parthenon were oriented not to the rising sun, but to the rising of the Pleiades. (1)

That the Egyptians, like the Mexicans, connected the time of the midnight culmination of the Pleiades with an idea as to a destruction of the world will be

(1) By a very curious but chance coincidence, on reading in November, 1891, while at the Mena House, near Cairo, a report in "*Nature*" of some interesting lectures delivered before working men on the subject of the orientation of ancient temples by Sir Norman Lockyer, I wrote to him suggesting the probability that ancient temples were in some cases oriental to the Pleiades.

found to be beyond doubt. Up to 1862 the exact date of that great landmark of the Egyptian calendar, the Great Feast of Isis, was not known to Egyptologists. They were aware that it was the 17th of Athyr, but when that month occurred was uncertain. This troublesome point I succeeded in settling in 1862 by finding, in a description of the Egyptian months by a Greek epigrammatist, that "*Athyr indicates the shining season of the Pleiades.*" I also found that Plutarch (de Isid. et Os.) states that the Great Feast of Isis, which we have seen was held on the 17th day of Athyr, took place, like the Thesmophoria of the Greeks, and the other great mournful festivals of nations, "*when the Pleiades were most distinctly visible.*" I have shown in my "Days of Rest of Prehistoric Man" (Can. Magazine, October, 1897), that all these great autumnal celebrations were merely survivals of "the corroborree of the Pleiades" of the Australian savages, held in November, when those stars are to be seen all night, and that they marked two primitive divisions of the year. The Great Feast of Isis in November marked the beginning of "the Pleiades Above," and the Lesser Feast, in April, that of "the Pleiades Below." At the Great Feast of Isis Osiris was placed in an ark or coffer; and there can be little doubt that the 17th day of Athyr was the birthday of Typhon, whose name meant, according to Volney, "a Deluge" (Touphan).

In like manner those seasons are still marked by the Hindoo calendar. "The three great days" of the Feast of Durga (the *Durga Pujah*) occur in the autumn, and the Lesser Feast is held in April, a fact at which Prof. Max Muller naturally expressed his surprise. No doubt the Great Feast of Durga, like that of Isis, was a migrant from southern latitudes, and was held originally where November was a vernal month.

In the Hebrew calendar the same two divisions of the year of prehistoric man can be traced. The earliest beginning of the year was autumnal. The Feast of Tabernacles even now completes the cycle of the yearly festivals, while in April there is held a second festival. In "Dwarfs and Dwarf Worship" I quoted Prof. Sayce as saying that there was a connection between those mysterious beings, the Kabiri and the *Patiki*; and it may be mentioned here that Syrian and North African Jews have told me that *Kabiri* means "a large angel," and *Patiki* "a little angel." Strange to say, they call the last day of the Feast of Tabernacles *Kabiri*, while the festival in April is known as "the Great Play," *Patiki*.

On turning to the Hebrew account of the Deluge, we find its dates and incidents very similar to those of Egyptian tradition.

It is conjectured that the earliest Hebrew months corresponded with the Egyptian, though the year began a month later. Hence the 17th day of the second Hebrew month probably agreed with the 17th day of Athyr (the third Egyptian month).

The Hebrew narrative three times refers to the 17th day of the month (the peculiar significance of which number, in connection with ancient calendars, has been fully pointed out in "Days of Rest of Prehistoric Man"). The Flood began on the 17th day of the second month (the 17th of Athyr, when the Great Feast of Isis took place, and when the corroboree of the Pleiades is still held, a date, too, with which the Aztecs connected a destruction of the world); and the ark rested on Mount Ararat on the 17th day of the seventh month, *i.e.*, towards the end of April, when the Lesser Isia took place, and when the Jews hold their "Great Play," the *Patiki*. The dove returned with the olive branch on the 17th of the eleventh month.

No doubt the flood traditions of nations have come down to us from a common source, for, though greatly differing in details, they often exhibit traces of a symbolism of numbers which evidently relates to time and the calendar. Sir William Jones tells us that there are frequent references in Oriental mysticism to "the Deluge of Time"; and Aristotle even goes so far as to say that "the winter of every great year is a Deluge."

The story of Menu sailing in the ark with his seven Rishis is but another version of our history of Noah and his seven companions. To men that lived four thousand years ago these Flood legends no doubt revealed some mystical story. To us they are dumb. In time some patient scholar may succeed in solving this problem. Meanwhile it may be wise to look on them as ancient cryptograms, the key to which has yet to be found.

Why, then, were the end of cycles, the Pleiades and the month of November, so closely connected with an idea as to the end of the world?

The ends of cycles were so generally marked by the midnight culmination of the Pleiades that one of the meanings of *taur* is "a period," "a great year." The *Ludi Seculares* in Rome were also called *Ludi Taurii*. The midnight culmination of those stars occurs in November, and that month is marked by "the November Meteors" (the Taurids), and also every thirty-third year by that terrific phenomenon, the periodic shower of meteors known as the Leonids.

NOVEMBER METEORS.

In a very interesting and eloquent paper on "Meteors," read before the Astronomical Society of Toronto by E. A. Meredith, LL.D., who as a schoolboy witnessed the Leonid meteoric showers of 1833, we are told that "Those who are watching for Leonids in November must not forget that there is another group of mid-November meteoric showers beside the Leonids, *viz.*, the *Taurids* [or meteors

that radiate from Taurus, the constellation in which are the Pleiades]. These are often in ordinary years more numerous than the Leonids."

By an odd coincidence, the very time of the midnight culmination of the Pleiades is that of the maximum of the Taurids. One can well imagine that when the great annual festival of prehistoric man took place, and he watched the fateful moment when those stars annually crossed the meridian at midnight, it must have filled him with awe and dread to see meteors from time to time darting from that part of the heavens. But it is held that annual meteoric displays were once periodic, and much more brilliant; and one can believe that thousands of years ago brilliant periodic showers from Taurus at the time when its stars are seen all night long must have greatly impressed prehistoric races, and created that profound reverence for those stars, traces of which everywhere meet us.

While preparing my monograph of 1863, giving the results of "a Comparison of the Calendars and Festivals of Nations," I was thoroughly puzzled by finding that the times of the year that were marked by the southings of the Pleiades at midnight and sunrise, *i.e.*, November and August, were connected with a dread of the destruction of the world. Had my work been written four years later, the great November meteoric shower (the Leonids of 1886 would have suggested that in the occurrence of the Leonids, Andromedes, and Taurids in November, and of the Perseids in August, we have a key to the mystery, and my present paper would have been written thirty-one years ago.

Did these meteoric showers take place thousands of years ago, as they now do, at times of the year when the Pleiades culminate at midnight, and at sunrise, for they culminated at the beginning of our era nearly a month earlier than they now do?

Very prolonged and laborious investigations in 1862 showed that the calendar must have been moved forward nearly a month too much by Julius Caesar, an error which has been gradually set right by the slow onward movement of the fixed stars in relation to the seasons (about one degree in every seventy-two years). Hence about a century ago the Pleiades culminated at midnight on the 17th day of November, just as they did on the 17th day of Athyr, 2,000 years ago.

Has the precession of the equinoxes had the same effect on November and August meteoric showers that it has had on the Pleiades?

"In 1898, between November 23rd and 27th, there will probably occur a splendid display of the *Andromedes*, while on November 14th of 1899 and 1900 we may expect magnificent returns of the *Leonids*" (Webb's "Celestial Objects for Common Telescopes," l. 227).

"Since 1833, Olmsted and Newton, of Yale, and Olbers, of Berlin," says Dr. Meredith, "have traced the wanderings of these showers through space, and have

fixed the very date when the November meteors, a compact cluster rushing towards our system, were caught by the gravitating influence of the planet Uranus, and were drawn into a closed orbit, the one in which they now move."

Some phenomenon, like November meteors, may have suggested the myth of the hapless Phaeton being helplessly carried by the runaway horses of the Sun through the starry heavens. But the idea of meteoric, fire-breathing steeds, while rushing wildly through space, being caught, and harnessed, and driven round a celestial chariot-course so vast that, even with their terrific speed, they needed thirty-three years to complete its circuit, was beyond the wildest dreams of astronomical mythology.

In the November meteoric showers we have a key to the mystery, why ancient races, and especially the Aztecs, connected the time of the midnight culmination of the Pleiades with a destruction of the world, and why November was known to some Asiatic nations as "*the Month of Fear*."